

REFORMED CHURCH MESSENGER



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PHILADELPHIA, AUGUST 15, 1935

ONE BOOK A WEEK

THE PROTESTANT SPIRIT AND GENIUS

Is there any such thing as what we call "Protestantism"; that is to say, anything coherent and progressive? That is, in one sense, a question which Julius F. Seebach attempts to answer in *The Path of Protestantism* (Round Table Press), and I think that he goes a long way in doing so, in revealing its permanent and constructive characteristics, with the knowledge and discernment and the sense of perspective of the historian. Another way of putting the question is: Has "the significance of Protestantism" been solely or mainly "negative" in its effect? Has it been "a carping upstart in disposition, variable and divisive in its operation"?

Dr. Seebach tells us, first of all, that it has been "positive, not negative", beginning even with Luther's "Ninety-five Theses", and Zwingli's "Sixty-seven Conclusions", both of which were fundamentally constructive. Indeed, "Protestantism, as a principle, is as old as the Christian religion and its Jewish background". Among all its variations through history, although "many differences may be perceived . . . they have one thing in common—the active, positive, dynamic principle of faith which sought God directly".

To be sure, "from the first there were diverging roads", but likewise "the Roman Catholic claim to uniformity is misleading". "Where, for instance, could one find in Protestantism a concerted effort to destroy another denomination such as nearly succeeded in destroying the Jesuits in the Roman communion during the 18th century?"

The author frankly reveals the errors as well as the truths, of Luther, Calvin, the Anabaptists and Socinians. We are also reminded that "across the right of

way of these diverging Protestant trails the Roman Catholic Church sought to throw the barriers of a counter-reformation. In itself that was an acknowledgment of the truth . . . that a reformation of the Church was sadly needed."

All this led to America. "From the first the Protestant occupation of America was no mere economic migration, but a pilgrimage inspired by religious ideals." Movements came here from England and the Continent. They were diverse and divisive and yet "whatever may be one's individual opinion of some of these differing forms, one result of their interactions . . . is the gradual development of the principle and practice of religious liberty which made possible the expression of the spirit inherent in Protestantism", and "which would have been as impossible under the authority of a national Church as under Roman Catholic rule".

Finally they all broke away from Europe. "Each in some measure contributed to the birth of a free nation, as it solved some of the problems of its own need of independence, while at the same time, in their unrestricted reactions upon each other, they discovered the essential solidarity of their religious life." Meanwhile they were not without effect across the sea, especially in England, notably in the creation of Methodism.

"With the beginning of the 19th century, both State and Church entered upon a new era." National unity helped induce efforts towards Church unity, in the forms of both interdenominationalism and organic union. Some of these organizations still exist. Too much, however, was attempted too soon and before long denominational consciousness returned, due partly to the after-effect of emotional extravagance and partly because of the practical difficulties of cooperation. In national life,

States' rights were asserting themselves. Then came national division and internal war. Doctrines became paramount in both State and Church. Policies led to diverging politics, both without and within denominations. The result was reaction, although lone prophets like Schmucker continued vocal.

In the meantime grave problems were arising from changed economic conditions which had altered all human relations. Some sought the rediscovery of old roads, others to find new ones. New sects multiplied. There were communist cults, holiness-healing groups, super-revelations and visions, mental cults of all sorts, beginning with Plymouth Brethren and Shakers and ending (let us hope) with Pastor Russell and Aimee McPherson-Hutton. Even oriental theosophies were intermingled. And now we have humanism. Traffic became congested. "Big Business" caught the Churches. The "Social Gospel" appeared. Heresy trials were resumed. Science was challenging religion. Thoughtful men and women gave renewed thought to the more spiritual aspects of the life of the Church, but it took the form of revivalism, not of the former Moody, but of the "Billy" Sunday type, which left the problems worse than unsolved.

Meanwhile, however, concerted movements were summoning the Churches to a new and larger conception of missions. The interdenominational fellowship was recovered, largely through voluntary bodies. Common ground was being sought. The Federal Council of the Churches of Christ in America and its associated bodies came into being. A new path was open in both religious education and social redemption. Then came the World War. Dr. Seebach gives us some of its disheartening aftermath.

(Continued on Page 21)

Financing College

(A Mother's Testimony that May Interest You)

You graduated from high school in June. Are you going to college this fall?

You do not have the money? Neither did we—not enough to pay a four-year course—yet one son graduated from a large college last June and another is half through. Perhaps our experience may help you.

It began when the first son was born. We were tenant farmers on a small farm, and in debt for our equipment. But every cent given to the baby went into a saving fund. As soon as he grew big enough to earn money, that went there too. He was fortunate to get work on a neighboring farm later, and when he was through high school, he had \$250 in bank.

Then he was a diligent student. We stayed home evenings and kept the house reasonably quiet so he could study. He won the state scholarship for our county in a competitive examination with other high school graduates. That pays \$100 a year for four years, if the student keeps his grades high enough. I had a savings fund too, building it up with quarters and half dollars whenever I could slip them away. When at 17, he was ready for college, we had just enough money for his first year, \$600. He did not join a fraternity, drive a car, nor have a girl. He placed seventh in a class of 1,200. Yet he was no grind. He went to Church, and

they had all manner of social good times for their young folks.

But now his money was all spent. He worked again that summer, won a \$100 scholarship at the college, took a janitor job in a private family, which paid his room rent, and borrowed the remainder from the local bank. He got the loan on the strength of his record in high school.

So it went all through his four years. He stood third in his class when he graduated, and was given a position at the college on Commencement Day. He will be able to repay the money he borrowed without any difficulty, if he keeps his health.

The second son had to wait a year after he finished high school and was allowed to take a post-graduate course without paying tuition because "he was a good influence in the school." Because his father needed help, and we could not pay him wages, he did not have as much money when he started, but we knew more about getting jobs then, and he washed dishes in a large dining-hall, which pays his meals. He got a senatorial scholarship, which also pays \$100 a year. Counting everything he spent, he got through last year on \$400. He attended the good movies. Tickets to all athletic meets are required when registering. He went to the series of concerts. It provided just as much diversion as any one needs, yet was clean and healthful. He even tried to play tennis. He was active

in the Church too. By the way, he attends the Reformed Church, which looks well after the young folks and, as the boys would say, "They have a peach of a preacher."

The 14-year-old daughter is a junior in high school and has been in 4H Club work for four years. It means giving her time and seeing that she gets her work done. At this time she thinks she wants to take Domestic Science. We have a scholarship for her in a large mail order house. She cannot earn money, but makes the most of her clothes, and so saves money.

One girl at college works in a private home for both room and board. But it keeps her very close, and I hope my daughter need not do so much as that. However, "Where there is a will there is a way." Don't give up too easily, and don't be backward about asking for a job. We learned to get on the spot early and to keep right after what was wanted. If you honestly WANT a college education, you can get it. Otherwise, start a course of educational reading at home. I was in the State Library at Harrisburg yesterday, and wondered how many persons were using the splendid books there that can be had free. Never let your brain rust, even if you must be your own teacher.

—Mrs. H.

(The writer of this article is willing to answer your queries if you enclose postage for reply.)

Vol. CVIII, No. 38

PHILADELPHIA, PA., AUGUST 15, 1935

Whole Number 5432

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Evangelical and Reformed Church, the Rev. Paul S. Leinbach, D.D., president and executive secretary; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent as long as legally permitted, unless there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

DOES AMERICA WANT FASCISM?

"Dollfuss has been assassinated. War will be declared." Such were the cries with which we were awakened in a pension in Rome one morning last July. People were hurrying through the halls. We later discovered that the Austrians in Rome had gone to Austria, the French had returned to France, and the Germans hurried to Germany, all believing that war was inevitable. On that day the art galleries were deserted. Foreigners were leaving Rome.

That evening, as the city of Rome anticipated war with a kind of fascinated horror, we had an interview with a Fascist leader. She gave us the privilege of asking any questions we desired. Her replies proved to be of great value to us in understanding some of the underlying principles of Fascism, and sent us away from Rome with the happy thought that we did not have Fascism in America—yet. Afterward we decided that it had been indiscreet to ask these questions, because we might have been arrested for criticizing the government. (We discovered later that a foreigner had more freedom to express an opinion in Russia than he did in either Italy or Germany.) This Fascist leader had little self-control during the interview. She spoke in a high-pitched voice. Her cheeks became flushed and her face white as she talked. Her attitude proved to us that Fascism wants no criticism. It is infallible (in its own estimation).

After a short talk about Fascism our leader gave us the reasons why the Fascist regime had arisen in Italy. She began by saying that Italy had entered the war to acquire more territory. After she got it, she needed a strong military power to retain it and if possible to acquire more. Secondly, Italy was in chaos. Fascism was her only solution. Thirdly, Italy needed something to develop strong character. Italy now feels herself to be a first-rate power.

When asked, "What is your general opinion of America?" she said, "I can only speak from what I have learned through the movies. It might be embarrassing to you for me to continue."

We insisted that she go on. "From your movies I understand that you are a very materialistic people, with no ideals. Recently I went to an American movie. It was a story about a taxi-cab driver marrying an heiress. All the young men around me began to shout, 'Let's go to America and

marry an heiress.' We Italians cannot understand this cheap love."

Then we wondered what she thought of our part in the World War and so we asked, "What do you think of America's part in the War?" She replied very definitely and firmly that it had been none of our business. "You were only in it to save the money you had loaned the Allies. You should have stayed at home."

Her religious views gave us an idea of what may happen in America if Fascism comes. She told us that the Church is respected as a political power in Italy, but that its force ends there. We questioned why the Roman Church had not been a greater force in bringing world peace and she told us this story. "During the war the Pope was a very much beloved man. He wanted to stop the war. But when he contemplated doing so, the people who wanted it to continue said, 'Try to stop this war and we will break your power.' The Pope feared that those who were profiting by the war were stronger than he and refrained his pacifistic efforts. We pressed the matter a bit farther and asked, 'Did not Jesus come to bring peace and good will?' Her answer again was laconic—but filled with decision: "No. He came only to tell us about Heaven. He has nothing to do with our practical lives." Then she continued, "Besides we Latins are pagans. Religion, as you in America know it, is not for us."

Still unconvinced, we persisted, "Was there any value in the last war?" She replied, "We in Europe had been asleep. Now a new era is coming. We welcome war. It is good! It is glorious! If we did not have war, our young men would sink into moral degradation. We must have war if civilization is to continue. Art, Literature, Music—all these depend upon war for their inspiration. Without war they perish."

"But our American boys were told that if they went into the World War they would 'make the world safe for democracy!'"

"Nonsense!"—she retorted in exasperation. "Democracy is dead. If you want proof of it in America look at your large number of millionaires on one side and your slums with accompanying poverty on the other. Democracy is dead."

Does America want Fascism?

—F.E.L.

MAGNIFYING THE PULPIT

Having listened to various papers about preaching in several conferences—papers of usual ability and persuasiveness, which sounded many notes that were welcome and some that were divergent—we have the feeling that a few words of admonition might not be altogether out of place.

We can scarcely magnify too highly the importance of preaching. It was highly exalted by our Lord, and we do well to emulate His example. Its success is dependent to a very large degree upon the sincerity and character of the preacher. No amount of intellectual acumen or oratorical fervor or brilliance of style can atone for a lack of unction, spiritual insight and human sympathy in the pulpit. Moreover, a true sermon must have an object as well as a subject. It must be a plea for a verdict.

Again, we must not be too deeply concerned about the frequent warnings to avoid controversial topics, to soft-pedal the social gospel, or to keep out of the pulpit all references to the relation of economics and politics to religion. These admonitions are a summons to a sense of proportion and call for the use of good judgment in avoiding language that may be lacking in propriety and good taste.

After all, however, you could not do much preaching if you were to avoid all controversial topics. Jesus certainly did not succeed in doing that. Nor dare the preacher hesitate to speak on any specialized subject so long as moral issues seem to him to be involved. It is a bit tiresome to hear the frequent repetition of the criticism that the minister should keep quiet on all questions on which he is not a recognized specialist or expert. It is probably fair to say that he is just as much of an expert on many of these problems as his neighbors who are business or professional men, or laborers, and sometimes even more so.

It is to be remembered, moreover, that individual regeneration and social salvation belong together in a well-rounded gospel. It is perhaps justifiable to charge that some preachers are tiresome in their repetition of the phrase, "the social gospel," announcing time after time, as some do, that they are about to administer a dose of this social gospel to their people.

In the searching review of that rewarding new book by Prof. Van Dusen, on *God in These Times*, which can be found in *One Book a Week*, by Dr. Macfarland, in last week's MESSENGER, he calls attention to Dr. Van Dusen's repudiation of the frequent degeneration of the social gospel in our time. Formerly, it meant the application of the Gospel of God to the practical affairs of life, especially of the social order, but it did not ally itself with particular economic and political theories and methods of curing social injustice. The criticism of this Socialistic social gospel by Prof. Van Dusen is in these words: "Among the recognized spokesmen of the social message of Christianity there is rather more confusion, more uncertainty, more distrust of the traditional Gospel than among its critics. They are no longer sure of their message—the assumptions and proposals which heretofore have been fundamental and unchallenged axioms among them. Above all, they discover themselves turning increasingly to secular political programs rather than to the professed ideals of Christianity for their message, and to secular social reformers rather than to fellow-Christians for leadership and comradeship in their social efforts. Meantime, throughout the Church, one seems to detect a mounting distrust of their leadership. Men whose interpretation of social Christianity won ready acclaim five years ago, confront skepticism, criticism, hostility. Their general influence among fellow-Churchmen appears to be waning. The old query is being pressed anew—whether Christian leaders can be trusted to meddle in essentially political and economic measures."

Undoubtedly, there is great peril along the line here suggested. It is always a questionable procedure for the pulpit to champion specific panaceas, to attempt to read capitalism out of court, and to maintain that it is wrong to have private property. And yet, a man must proclaim a social gospel or he won't be preaching the Gospel of Christ at all. Dr. A. C. McGiffert put it correctly when he said: "It is not the whole of Christianity to love God; nor is it

the whole of Christianity to love your neighbor. Only the man who loves both God and neighbor, who lives in fellowship with the Divine and gives himself in helpful service—only he has caught the true spirit of Jesus. Our business then—the business of all our ministers in all our Churches—is not to set the social Gospel over against the Gospel of personal salvation, or the latter over against the former, but so to interpret Christian character that the saved man will inevitably serve his day and generation in the spirit of Jesus Christ, and thus to unite all Christians in the common task of bringing in the Kingdom."

* * *

SAYING THINGS TO OURSELVES

One of the favorite stories about the great statesman, Alexander Hamilton, was that he was in the habit of talking to himself. When once twitted about it by Chief Justice John Marshall, who asked him, "Why do you so often speak to yourself?", Hamilton is said to have replied: "For two very good reasons. In the first place, I like to speak to a gentleman; in the second place, I like to hear a gentleman speak." We prefer to regard this justification as evidence of a sense of humor rather than as proof of excessive conceit.

Anyhow, according to the editor of the *British Weekly*, Dr. Jno. A. Hutton, there is great virtue in saying things to ourselves. He adds: "Only those things which we say to ourselves do we really hear at all. What you say to me is of not the slightest consequence until I say it to myself after you." Have you not verified the truth of this observation in your own experience? Deliver us from the folks in Church pews who can apply the double-edged sword of the Word of God only to their neighbors, and never to themselves!

* * *

UNCHRISTIAN RELIGION

The morning papers tell us of a Mississippi mob lynching a Negro youth because he was "suspected" of being the man who peered into the bedroom window of a white waitress at a Pittsboro cafe. Without any sort of a legal trial the suspected young man was seized in the county jail and rushed to a cruel death. "Lynching," said President Roosevelt, "is a particularly vile form of mass murder." And this was the tenth lynching of 1935. Probably those who took part in it are patting themselves on the back and calling themselves particularly good citizens. They do not realize they have shamefully stained the American flag and dishonored the Christ who died for that Negro boy as well as for them.

Somehow, we recall the account given us a few years ago by an eminent Professor of Sociology who then lived in a Southern city, who told of a highly regarded and faithful old colored man who was accused by a young girl of insulting her. It was afterward discovered, to be sure, that he was entirely innocent. But in spite of the pleas of some officials, a mob seized the old man and hanged him on a Saturday afternoon, amid peculiarly revolting circumstances. The Professor of Sociology said he knew most of those who took part in the mob, and *practically all of them were in Church the next morning, joining lustily in the singing of Christian hymns*. It ought to humiliate us into the dust to remember what horrors and atrocities some Church members have been able and willing to approve.

Professor Whitehead has said that "religion is what we do with our solitariness". Our friend, Dr. W. P. King, the able and courageous Editor of the *Nashville Christian Advocate*, says that "rather religion is what we do with our relationships". He reminds us of the declaration of John Wesley, that Christianity knows nothing of a solitary religion. Dr. King speaks of the supposedly good people in the Church who "appear to keep up communication with God, but who utterly fail rightly to relate themselves to humanity; they are peculiar, disagreeable, irritable, irritating and obstreperous. One of the most discouraging facts about average Church members is that they do not link on the Christian way of living with their faith."

Because Dr. King has written some kindly and gracious things about Negroes, for instance, and has called for a square deal for the colored race, a woman writes as follows: "*The Editor is such a rabid Negrophile that I find little in his paper for my spiritual life.*" Dr. King replies: "In the mind of this devoted Church member, to be a friend to the Negro was sufficient ground for condemnation. I think that this religious woman will be saved at last, not because she has the religion of Jesus Christ, but through the boundless grace of God. Unfortunately, this Church woman is a type that is altogether too common; among very good people Christianity has nothing to do with human relationships. The prejudice against other nations and races indicates not only a belated mind, but a perverted spirit. It is to live in the ancient world and not in the Christian era. In Christ Jesus there is neither Jew nor Greek, Scythian nor barbarian, bond nor free, but all are one in Christ. Simon Peter received the 'second blessing' when he broke down the racial barriers. . . . We must cultivate an appreciation of the supreme value of the human personality, and this personal attitude must extend to members of other races and nations. The new world that is to be is a world of new relationships of persons. . . . The savage level is 'Live and annihilate'; the stage of morality is 'Live and let live'; the Christian spirit is 'Live and help live'. Even in America, alas, many of our people have not risen above the savage level. Multitudes of Church members have no higher ideal than the mere conventional and individual type of goodness. It is a goodness that is entirely personal and prudential. Common honesty and morality are, of course, included in the Christian standard. But with all this, we must recognize that we are not truly right with God except as we are rightly related to His other children in the world."

Surely these basic truths cannot be too much emphasized. There are too many in the Churches of whom it can truthfully be said that what religion they have falls far short of being Christian.

* * *

CLINGING TO GOODS

The writer remembers how, as a little lad, he was told by a faithful Sunday School teacher about the man thrown into the water who could easily have been saved from drowning if he had been willing to give up his huge bag of gold; but clinging desperately to that earthly treasure, he went down with it. The question has remained with us through the years: "Just how much good did he get out of that bag of gold at the bottom of the sea?"

Kagawa, the famous Japanese evangelist, tells in a sermon how a few years ago, in the great earthquake in Tokyo, the policemen were continually shouting to the crowds that were seeking to escape the flames: "*Throw away your baggage!*" He tells us that hundreds of people perished who really might have escaped if they had been willing to heed this advice and leave behind them silks and other valuables they were seeking to save.

A good many of our people have learned, since 1929 especially, that it is possible, even if not altogether agreeable, to "travel light," and to get along without many of the baubles heretofore considered of primary importance. Yet perhaps there remains something material to which you are clinging so tightly that your soul is in grave peril. Perhaps you are continuing to forsake and forget the highest good because of some goods you are trying to carry. For us, as for the rich young ruler from whom Jesus demanded a great sacrifice, it may not be possible to find the way that leads to spiritual life unless we first rid ourselves of some cherished possessions or ambitions or desires.

Francis de Sales gave us a bit of counsel which every one of us needs in such a world as this: "While you are in the world, imitate little children, who, as they with one hand hold fast by their father, with the other gather strawberries or blackberries along the hedges; so you, gathering and handling the goods of this world with one hand, must with the other always hold fast the hand of your Heavenly Father."

CAN LIBERTY BE PRESERVED?

In his latest book, *Liberty Today*, that able philosophical commentator on affairs, Mr. C. E. M. Joad, re-examines Mill's famous essay on liberty, in the light of contemporary conditions. It is a theme on which we need the best thought of the best minds. Such a study from such a source is, therefore, to be heartily welcomed.

It is a humbling fact that, just when men are persuaded that a great war has been won, all seems again to be lost, and much of the uphill struggle has to be fought all over again. Verily, history moves in cycles. Not long ago we prided ourselves on the high position we had achieved in delivering the mind of man, once "cribbed, cabined and confined," and shaking off one by one the shackles that had bound so many in slavery. Today we look around us and wonder whether any hour since the time of Christ has revealed as little actual liberty for the masses as is now in evidence in Europe. And if we think we in America are forever immune from such a peril, it only proves we are living in a fool's Paradise.

Professor Joad states the situation in these trenchant words: "Over most of the civilized world today liberty of thought does not exist. Government is omnipotent and strictly irresponsible; the press is its mouthpiece; education is propaganda; history its apologist; the arts its echo. As for democracy, the only form of government that has been able to tolerate liberty in the past, after fighting a war for its ideals in 1914, it is today fighting for its existence."

In his best style, Professor Joad examines both sides of the picture—on the one hand factors hostile to liberty and the case against it, and then on the other hand, the case for liberty and the alternative to it. Every discerning reader must know, to be sure, that the alternative is dictatorship, in whatever form it comes, whether ugly, ruthless, devilish, as it always is in essence, or masked behind a perennial smile and a velvet glove. The picture can scarcely be called encouraging to patriots in any country. Mr. Joad grants that there are times and occasions when a temporary dictatorship may be excusable or even necessary; but, alas, a dictator never knows when to stop. He always outwears his welcome. At best he is a costly luxury—*far too costly for freemen to endure*. "Absolute power is always corrupting, and the world is full of horrible examples to prove its misuse and its stultifying effects on its victims."

It is heartening to know that so brilliant a thinker as Mr. Joad has not lost his faith in democracy, in spite of its present desperate struggle for existence, though he frankly confesses the need of better education for citizenship. It will certainly take a higher average of intelligence and consecration than we now have, if we are to save the day for democracy. If eternal vigilance is the price of liberty, as we theoretically agree, it behooves every one of us to fight every encroachment upon it, "especially when it comes in the insidious form of propaganda."

Mr. P. H. Jewett speaks of Mr. Joad's book as "a vigorous and inspiring confession of faith which should encourage the tired liberals." This reminds us of a fact that must not be ignored. Too many of those who pose as "liberals" are really advocates of license, a loose and flabby license which is the worst foe of ordered liberty. For the preservation of democracy we must have liberty under law.

* * *

ON SIMPLICITY

Every once in a while we do well to remind ourselves that the highest culture of all is simplicity. Too many of us easily fall into the way of thinking that grandiose expressions lend power to our statements. We lose sight of the power of the simple gospel story, unadorned by any superlatives. It was Voltaire who said that the adjective is the enemy of the noun, and I think that it was Emerson who said something to the effect that you cannot use a qualifying adjective without detracting force from the noun.

Wherever we see a decided success of the gospel message, we find that it has been simply stated. Perhaps it is not going too far to state that the gospel is the best illustration of brevity. What life of any truly great man has ever been

pressed into so small a record as the life of Christ? The record tells what is vital—nothing more. Unnecessary details are eliminated. And that is characteristic of the whole of Scripture. It is a chronicle of facts frankly told. The world has many different bibles, but ours is by far the briefest—the Veda of Brahmanism, for instance, being fully four times as large. Our Bible makes no parade of its knowledge, uses no superabundance of adjectives. It does not say that the child suffered grievously from a bodily ailment—it simply says “the child was very sick”. It does not say “like addle-pated creatures of the ovine species we all have deviated from the path of rectitude”. It simply says: “We all like sheep have gone astray.” Even in the thrilling tragedy of Calvary there is no attempt at fine expressions, no laboring for qualifying adjectives. The Crucifixion is the black crime of history, and yet not a trace of passion appears in the record. St. Luke simply states, “And there they crucified Him.”

If you or I were to report the startling story of the resurrection, how we would struggle with our dictionaries! But the gospel record simply says, “Now upon the first day of the week, very early in the morning they came unto the sepulchre, and they found the stone rolled away, and they entered in and found not the body of the Lord Jesus.” 38 words, and 29 of them monosyllables—simple words a child can understand. Of 70 words in the Lord’s Prayer recorded in the Scriptures, only 6 have a foreign derivation. In the 23rd Psalm there are but 5 Latin words out of 117. In the first four verses of St. John’s gospel there is no Latin word at all, and all but one is a monosyllable. In the first 12 verses of the 14th Chapter of St. John there are but 4 foreign words. And so on.

Jesus did not becloud His mission by any grand expressions. He did not call Himself by some elaborate theological formula, over which men squabble so endlessly. He calls Himself the light, the door, the way, the truth, the life, bread, food, meat, water. “I am the bread.” “I am the water.” All in simple words a child can understand.

Take the story of the birth of the Babe of Bethlehem as recorded by Matthew. How humble the characters! How simple the speech! The mother, the manger, the cattle, the shepherds, the flocks. Could anything be more simple? There is nothing grandiose about it. Everything is homely, commonplace, familiar. As modern historians, about the

last thing we would do would be to make Jesus simple—and yet simple is what the Scriptures make Him. He is hungry, thirsty, weary, sleepy, sad.

St. Peter was an ordinary fisherman—nothing more—but he wrote a little letter of 5 short chapters in words as simple as the Sermon on the Mount . . . yet the shelves of our theological libraries contain dozens of large commentaries on this little letter, by some of the profoundest scholars. In this letter we read, among others, the statement in all its unmistakable simplicity that “for the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

Man goes on with his endless arguments about evolution—about the fortuitous concourse of atoms, about diatoms and ions—but for the simple answer to it all we can read in our Bible the very first four words: “In the beginning God . . .” For my part that ends all the arguments—“In the beginning God.” But what is further, the statement is in simple words a child can understand.

Men make religion such a difficult, confusing thing. But 750 years before Christ, one of the Minor Prophets, Micah, wrote these words: “What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?” Could anything be briefer, yet clearer or deeper? Jesus’ definition of religion was just as clear and just as simple: “Thy will be done.” Surely, no man ever spoke like Jesus spoke—simply, clear as the day, yet deep as the night.

I hesitate about bringing politics into line with this thought, but strangely enough politics and government have to be linked up with religion. We have heard much of laws, and of codes, and of the New Deal. But when will we learn that we can not make men good by man-made laws or codes? And it must be added that when men plow under their crops, and slaughter thousands of cattle, in order to limit production, *while countless of God’s children are starving*, then it is high time to go back to the *simple* verities and principles of the Old Gospel!

How much truth there is in the statement of Evangeline Booth, that what we need most today is not a *New Deal* but the *Old Gospel*! We can find it, in all its simplicity, in the Scriptures.

Let us live it!

—CHESTER A. QUEAR

The Thoughts of Justus Timberline

The Healthy Hazing of Fred Warburton

Fred Warburton, of our town, is one of the world’s most industrious bystanders. He can be depended on to show us, at a moment’s notice, what is wrong with “this town of yours,” “your school system,” “these Churches you try to keep going,” “the kids on your streets,” “your business,” and plenty more.

The other day my nearest business neighbor said to me, “Justus, I’m fed up on Fred and his ‘your’ stuff. Will you back me if I light into him the next time he points out ‘our’ personal and civic faults?”

I said I would: “Go to it, Henry,” I told him. “He’s been asking for it this long time.”

So we set an innocent little trap, into which Fred walked all unaware, four of us being present. We let him run up and down the scale of the things he had seen wrong in us, as his long habit has been.

When he paused for breath, Henry Carman stood up.

“Now, Fred, let me get a few words in. You’re thorough for a while, though you don’t know it yet.

“You’ve given us, for the last time, the catalogue of *our* sins. Now I’ll ask you a few questions—never mind answering them. I’ll do that, too. We fellows here all know the answers, but you need ‘em.

“Where were you born? Right here in this town. Where did you go to school? Three blocks west of where you are at this



moment. Who’s your wife? One of our own town girls. Where’s your business office? Over Parker’s drug store. Who are your customers and clients? We are. Where do your children go to school? You know. Where do you vote? At Pete’s barber shop around the corner. Where are the organizations you’ve joined: Church, lodge, service club, Chamber of Commerce, improvement association? Here; all here. I could throw a baseball into the windows of three of ‘em, right from where I stand.

“There’s more, but that’s enough for now. Fred, if there ever was a man soaked, steeped, saturated in and surrounded by the institutions and influences of a town, you’re that man.

“This town produced you, educated you, married you, and settled you down. It gives you your living, your home, your business associates, your friends, your standing as a man and a Christian.

“Fred, my boy, this is *your* town, not just ours, nor anybody’s else. You are part and parcel of it. It’s what you have helped to make it, and you have been made by it.

“The town has failed in one part of its job. Evidently it hasn’t kept you from feeling and acting like an irresponsible spectator on the sidelines.

“A few of us have decided it’s time to remedy that failure. From now on, so help us, every time any one of us hears you getting off that bystander stuff, we are pledged to butt in and correct you, no matter who else is present.

“We’re going to change your pronouns. Either you’ll include yourself in this town from now on, and say ‘we,’ ‘us,’ ‘our’; or you’re in for a lot of mental and moral disturbance.

“What do you say, Fred? You can talk now, but I’d advise you to think a little, first.

“Will you get mad when we tell you it’s *your* Church, as well as ours, and so on down the line? If you do, it will be too bad.

“We’d rather you’d recognize *your* Church, and *your* town, of your own free will. But you’re going where you belong. You’ve posed as an outsider plenty long enough. How about it?”

And Fred came through! He was red-faced and embarrassed, but he wasn’t mad.

“Boys,” he said, “you’ve shown me a

great light. From Church to jail, this town of yours gets a new member today."

Well, we grinned a little at that, but he meant all right. And on Sunday, at Church, he went to the pastor and asked him, "Isn't there some job I can do in this Church of yours? I want to feel that I belong."

So he's changing his ways, even before he changes his pronouns.

They Teach Me How to Grow Old

I have two friends, both considerably older than I am, who teach me a great lesson, though they would be surprised to hear it.

They are retired from business. One has just enough means to live decently in a very modest way; the other is what in our town we call well-off.

They teach me, mainly by a sort of living warning, this lesson: "Get ready for old age, or you'll find it unbearable."

The more prosperous of these old men didn't want to retire, and now I understand why. He had never given a single deliberate day to anything outside his business.

He used to live on our street, and I remember how he was bored by Sunday. He went to Church, but he was our preacher's most consistent sleeping partner. He

had mastered the art of the sermonie nap—it is an art—as few men have done. He disturbed nobody, not even his wife, but he certainly slept!

If some mental or physical disturbance prevented him from sleeping during the sermon, his suffering was pathetic. You could see he was trying to follow the preacher, and at the same time to think of tomorrow's business.

Only two things made Sunday for him bearable, the newspaper and the mail. He read his mail before Church, and also the front page of the Sunday paper. All afternoon he spent wading through its other sections.

Now he has no mail. The Sunday paper has lost half its charm, and, while every day is like Sunday, the big newspaper comes only once a week.

He plays solitaire; he plays checkers when he can find a partner; he sits around. He is not interested in books, people, scenery or change. He's become a human vegetable, tossed aside in a bin to dry and perhaps to rot.

What will he do in heaven, with eternity, instead of time, on his hands?

The other man retired on smaller savings, and lives in a four-room cottage with his wife and a grown daughter who teaches in our high school.

I'm often in that little home. It has books in every room. My friend takes several magazines, and he spends many an hour in the city library.

His hollyhocks and sweet peas are the envy of every woman gardener in town. He knows the surrounding country like a book.

One of his chief annoyances is that his friends who have cars won't let him do as much walking as he wants. They're always picking him up, and he's quit trying to explain that he'd rather walk.

He teaches one of our Bible classes; and I reckon he spends a whole day a week getting ready for it. Drop in some Sunday morning and, after you've wondered at the attendance, listen to him. You'll admit he knows his stuff.

In all the years I've had this man for a friend, I've observed his enthusiasm, not always judicious, maybe; his wide range of interests; his days crowded with activities. And he's still at it. Applied to him, "retired" is a much misused word. No one who knows him dares call him that.

When he gets to heaven, I can imagine him saying, "Ah, at last I'll have time for all I would like to see and learn and do."

And so it is that these men have taught me at least half of what I believe about the way to grow old.

A Minister's Personal Touch With His People

THE REV. J. ARTHUR SCHAEFFER

The professionalism of the ministry reminds us of the story of a citizen of Chicago who was traveling in Europe—"doing Europe", as he expressed it. He was boasting of the progressiveness of his home city, of its railroads, its large buildings, its rapid growth, and of its energetic people. Finally one of his listeners asked him about how his city ranked in cultural development. He was puzzled for a while, but finally said: "Culture, well we haven't done so much in the way of culture yet, but when we get around to it we'll surely make it hum." Culture can't be made to hum. It must grow. Yet many ministers seek to make religion hum. The minister is not called to be a "go-getter". His mission is to practice the presence of God, to bring messages from God to His people, to apply those messages to meet specific needs, and to strive to advance the Kingdom of God in the earth. Is he doing this?

It is easy to be critical in our approach to the ministry. It is easier to sling mud at a statue than it is to carve it. It is easier to criticize a painting than it is to paint one. Before we consider how we can make the work of the minister more effective, let us recognize several facts which are frequently overlooked.

First, the minister lacks time to do many things which clamor for his attention. A recent novel puts it this way: "It is all that I can do to get up two sermons a Sunday, to say nothing about talks here and there and everywhere." A layman thinks all a minister has to do is to get up two sermons for Sunday. A minister has to entice new members, and pacify old members, and confess old ladies, officiate at weddings, cheer the sick, bury the dead, tell the sexton that Mrs. Jones left her gloves in the Church last Sunday, manage so-called drives, besides attending to many other matters that are pressed upon him from the heads of the Church: What time does a minister have for God?

Not only does the minister lack the time, he lacks the background which is necessary for an effective ministry. He has had little or no practical work in the shop, the factory, the store, or the office, and years of professionalism have dulled the edge of memory. His environment has been the school, the study, and the Ladies'

CHRISTIANITY THE ONLY THING THAT DOES NOT SHOW PARTIALITY

The influence of the Church in the community is like the effect of the sun's rays on a garden—character forms and flowers bloom.

Christianity is the only thing that is not partial. Its radiance is like showers of blessings, benefiting the just and helping the others.

The foundation is the Church. Were you ever in a town without one? It is so necessary that it is one of the first buildings erected, and before that was done the motive for it was in the heart.

Did you ever notice how, from a small beginning, they grew larger and larger until they are the most prominent structures in the place? And the most respected?

Every family, directly or indirectly, is connected, and the start was made in childhood. Many move away from the home town, but the home Church is never forgotten. Hallowed memories is the reason. Father and mother were members.

There is another important aspect. Our loved ones usually rest near a Church. We would rather have them there than anywhere else. That, in itself shows that no matter how we may act, Church has a place in our hearts.

We do not have that feeling about other places. That proves the mighty force of Christianity, which shows no partiality.

—By Benjamin A. Fryer, in Reading Eagle.

Aid Society. His knowledge of sociology and psychology is quite meager and hopelessly academic. Yet, how can he be effective in his work until he knows man as an individual and as a member of society?

A point which need not to be labored is the fact that a minister lacks contact with the stern realities of life. All feel

it, none can suggest a remedy. His years of study increase his erudition, but contribute little to his knowledge of life as it really is. He is like a professor of sociology about to be pensioned, still teaching about the problems long since left behind. He has lost contact with reality. The average business man or shop man believes that a minister is fighting shadows. This is quite a harmless occupation; but who wants to go and watch a shadow-boxer? To make his work more effective the minister must get out of his so-called "study" and matriculate in the University of Hard Knoeks. He must take "Human Nature" as a major subject and "Contact with Reality" as a minor.

Another thing we must keep in mind is that the modern minister doesn't know just exactly what he wants to do. Notice the state of flux in religious education, the search after new programs in public worship, the state of indecision regarding evangelism, the tendency to organize new societies and abolish old ones—they all point to a state of transition. This hurts the Church in the eyes of the layman. They do not understand the problems, but they do see the results. A layman will not go to a physician who doesn't just know what is wrong with him or how to go about effecting a cure. Many men are supporting the Church, not because they get any personal help from it, but because they recognize that it could meet a great need, and they are hoping that some day it will rise to the challenge that is presented to it.

The Church has not yet done more than touch the edge of its problems. We count the number of people in the Church and try to forget the vast number who never attend. We look at our Sunday School statistics with pride, but infrequently only do we ask if the children are really being helped by the type of lessons they get, or why they drop out, or why many have no desire to attend. We hear the jest that "the Church is composed of masculine women and feminine men", and fail to examine the statement carefully to see if there is any truth in it. An article appearing in the *Christian Century* a few years ago revealed the fact that only one man in nine attends Church even occasionally. Those who go give various reasons, such

as the fact that the family has always gone to Church, or they state that their wives want them to go, or that they desire their children to go and so they take them, or the family wants to go and they have to drive the car. None of these reasons would attract a virile man; rather, they would repel him. The author of the article hints that it might be because of the type of man who does attend that the other eight stay away. At any rate, it is perfectly obvious that there is a vast unreached area which will remain forever unreached until the message of the Church meets a real need in the lives of men and women. Let us have the courage to reopen the problem, to challenge our axioms, to repudiate the obsolescent. The Russian revolution, the crisis in the mission situation in China, the rise of nationalism all over the world, will not hurt Christianity. Rather say they are the stir of life within the shell, the beginnings of the new Reformation. Modern Christianity is like a snake about to slough its skin for a larger and more flexible one.

Recognizing the fact that the minister may fill a real need in the community, and feeling that both he and the Church are frequently failing to measure up to the challenge, let us ask ourselves what the minister can do to make his work more effective.

It is of primary importance that he think through anew his relationship to God. This is the crux of the whole matter. No one is helped by a second-hand religion. Men are supremely uninterested in the religious experiences of a former age, but they are tremendously interested in the religious experiences of their fellows. They do not want their minister to give them a patchwork quilt of ideas of other people—they want him to be a witness, to tell what he has actually experienced. They do not want eloquence, neither do they want startling ideas; they are satisfied if he can say, "Tis a poor thing, but 'tis mine own." It needs but little thought to realize that the minister in his study, protected from the rough edges of life, or the pastor who spends his time visiting the homes and gossiping with the women, cannot possibly "experience" enough religion each week to bring several vital messages to his people every seven days. May it not be true that in this day when the minister is supposed to be a "server of tables" in an endless variety of causes for the Church that he must, for a message, either fall back upon a reserve supply or "warm up" the religious experience of some saint of former ages? His message then becomes mere husk; the vital germ of life has gone. The people also go, no matter how much we talk about the necessity of Church attendance.

Yes, there is great need for the minister's contact with people, but not of the "pussyfooting" type. The minister whose office is crowded with all sorts and conditions of people who are seeking his help, who is faced constantly with the kaleidoscopic problems of life which demand some

practical solution, who has time for unhurried and fearless thought, will bring to his congregation messages which will come warm from the heart, dripping with the blood of life, gripping the attention of the hearers and bringing forth the fruit of character transformation. The force of his message will not be in the words, which may be crude, but in the background from which they come. In the last analysis religion is not taught—it is caught.

To reach this ideal, however, there must be a radical readjustment in the relation of the minister to his Church. It will mean that drastic changes will have to be made in the Church calendar. The weekly sermon may be given on Sunday morning and the Sunday evening service either abolished or displaced by an open forum or a spiritual clinic. The mid-week meeting may become a Bible group, or class in religious psychology, or a problem discussion meeting. Many changes may come. At any rate, there must be a unification of the entire Church program. We must stop watching the wheels of the Church machinery go around and must more and more think in terms of human need. The minister must also be relieved of much of the executive work that now falls upon him. He must be freed from petty details in order that he can concentrate on the greater task. The president of a large corporation is not expected to take care of filing the correspondence. We must soon, the sooner the better, come to the point where every Church has an aggressive director of religious education to assist the pastor in his task. Above all, there must be some relief from an endless round of tiresome and profitless social calls. A physician does not make social calls on his patients; they send for him when they are in need. If the need is great enough, or the feeling strong enough that the minister can be of help, people will send for him when they need his services.

Of course, the average Church board would receive these suggestions open-mouthed. It seems so much more important that the minister set up the tables for the Ladies' Aid social than that he waste his time in thinking—merely sitting down and doing nothing but think. And yet he desperately needs time to think. He can well say:

"I rush around in circles,
It really makes me dizzy;
There's nothing I accomplish—
I'm so busy being busy."

In order to do his work most effectively the minister must see to the continuance of his own training. Everyone in the active work realizes how academic and antiquated much of his teaching in college and seminary was, and all are faced with the necessity of continuing their studies under the tremendous handicap of Church work. One of the most helpful things the minister can do is to get into actual contact with the mental hygiene clinics, and the psychiatric clinics, the juvenile courts, the family welfare organizations, to seek out the political clubs and the labor un-

ions, and, in fact, to ally himself with all the agencies that are in any way seeking to meet human needs. Some day our theological seminaries will see the necessity of at least one year of clinical work after graduation, during which time the student will be brought into direct contact with the raw facts of life, and under trained leaders be taught to solve some of the knotty practical problems with which they will be confronted. But those now actually engaged in ministering to the needs of the human soul must fill up that gap in their training as best they can.

A minister needs to increase greatly the sphere of his interest and studies. He should become interested in the problems of capital and labor, of crime and punishment, of poverty and riches, of disease and death, of vocational psychology and of anti-social attitudes. He must, as a specialist in the treatment of religious and moral difficulties, have a thorough knowledge of psychology and psychiatry; he must know sociology and the discipline of general science. He must also be familiar with how the mental hygiene and psychiatric clinics solve their problems.

Not only must he increase the sphere of his interest and studies, he must also learn the gamut of human emotions by actual experience. He must increase the depth and range of his own emotional life. The minister should constantly increase his human contacts, building up a group of friends from different walks in life and embracing diverse personalities and interests. He should travel, read, think—in fact do everything to enlarge his own personality and to increase his understanding of the problems of human life. To suggest that a minister might work with his hands two weeks in every month and then work at the Church the other two would seem radical, but it would bring him forcefully into contact with the world of reality, and it might bring him into closer contact with the Carpenter of Galilee and the tent-maker of Tarsus.

One difficulty of the work of the ministry is that it is so hard to see the result of one's work, and because of this there is a constant temptation to feel that it is ineffective. "If we could only see below the surface," says many a minister. It must be fine to be a surgeon, or even a house painter. It must be so satisfying to look at the finished result of one's efforts. But the minister must work by faith.

He is not called to live in a house by the side of the road, and watch mankind go by his door; neither is he called to dominate a rostrum by his eloquence. He reaches his highest mission when, in a little office tucked away, it may be in city or town, he, as a follower of the Carpenter of Galilee, the friend of sinners, practices the gentle art (which is so rare) of simply understanding people and believing in them when they cannot even believe in themselves. Then he will be, like his Master, a Physician of Souls.

Tamaqua, Pa.

"The Psychology of Worship"

By WM. H. HAYES, PH.D.

(Read before Missouri-Kansas Classis, May 8, 1935, and publication requested by vote of the Classis)

(Continued from Last Week)

III. How Do We Worship?

We live in our environment and make response to the stimuli that flow from it. These responses indicate what we care to attend to, and these repeated harden themselves into certain type-responses, and we have an alert attitude, a hostile or friendly attitude, a sullen or sunny attitude. An attitude then, is a "motor post-

ure" plus a mental condition which controls it. The sum-total of all the mental attitudes is the intellect or intellectual character; the sum-total of the systemic attitudes (those which have to do with heart-beat, digestion, etc.) is the temperament or affective character; all the motor-attitudes make up skill or motor character; and social attitudes determine morality or moral character. Character is the sum-total of attitudes in various

groups, as temperament may be modified by moral character or intellectual character. Personality is the sum-total of innate tendencies, attitudes and character, and is the result of lifelong experience.

The dominant attitudes are three: the attitude that grows up in connection with perceptions and ideas is **Interest**; the feeling experiences give us **Desire**; and motor experiences, **Attention**. Whatever arouses interest, awakens desire and wins atten-

tion has three leading motives that control us.

Subsidiary to these are the emotional attitudes or dispositions; then the sentimental attitudes, still lower in the scale. Training has much to do with the expression or repression of these emotional attitudes, as we note in the behavior of a spoiled child.

Religion recognizes the great craving of the soul for contact with "the Infinite and Eternal energy" and through worship opens a door to the satisfaction of that want. There are several types of religious groups that give expression to certain kinds of worship:

(1) **The Religious Crowd.** This is a group much like a mass of iron filings—held together by a magnetic power—**Suggestion**—which secures certain definite responses by narrowing attention to the point where distractions or inhibitions are reduced to zero. This makes possible "styles" in revivals—styles of singing, praying, preaching, and conditions the responses as well. All variations are submerged and crowd-action becomes unified through the simplicity of instincts. Thus the Crusades which swept Europe in a perfect frenzy of enthusiasm in the 12th and 13th centuries, giving to all classes a magnificent outlet for emotional energies that had been repressed since the break-up of the Roman Empire. This group strives toward certain achievements as: satisfaction of crowd-instinct; break-up of monotony of emotional life; the sense of elevation, freedom through removal of restrictions and cares; the troubles of life are not transcended but ignored; there is no mastery through skill, as a crowd has no skill only brute force. A crowd can pursue a flock of wild animals and slaughter them and thus have a barbecue, and modern crowds can be so deftly manipulated as either to enforce the common morality or support religious intolerance.

(2) **The Sacerdotal Group.** Here is a greater development and refinement than in the preceding group. Integration and unification have operated and control has been organized into a priesthood, tradition, sacred formulae and dogma—a religion of authority. This builds up tribal and national religion; establishes particular programs of worship, forms of Church government and doctrine. Primitive religious rites were performed by the people in the dance and feast; in the sacerdotal group the priest is only active agent as he performs the sacrifice, which now shades down into a mystery-cult and a sacrament. Symbolism comes in. Pictures and statues, processions, kneeling, bowing, crossing one's self, the Latin of the mass, intoned psalms and prayers, repetition of ancient creeds—burning of incense—these are elements that form a ritual and through suggestion organizes the group of worshippers into unity. The essence of sacerdotal control is military unity—control of many by a few, with predetermined sets of ideas and interests.

(3) **The Deliberative Group:** This has an ideal different from those just described. The unity of the religious crowd is achieved by the power of suggestion of the leader who causes all individual differences to be submerged into the one idea or concept that he presents. The unity of the sacerdotal group comes through a definite program mapped out in advance, which details how each member of the group shall think and act. The unity of the deliberative group, however, is gained by intensifying the individual and giving him a sense of freedom. In this group I am asked for my opinion and others listen, then one by one others speak and I listen and co-operatively we work out a course of procedure which is the contribution of the entire group. The result is the consensus of opinion—the intellectual basis; it is also the common feeling of agreement—the emotional basis; and it is the social will, the discriminative will of the entire group. Among the "free" Churches—such

as the Baptist, Reformed and Congregational—where the local group chooses forms, materials and methods to suit its taste and judgment, it is necessary at times to review our historical background that we may rightly appreciate our position and ideal. The civilized world of the 16th and 17th centuries was practically one great sacerdotal group under the dominance of the Roman Catholic Church. Why the change? The German Reformation, is the reply.

The genius of the modern era of history that began in 1500, has expressed itself in exaltation of the scientific or deliberative method. This presupposes a cultural background, rigorous training, personal responsibility, appreciation of personal worth

ONE NEVER GROWS OLD

They say that I am growing old;
I've heard them say it times untold;
Sometimes in language plain and bold.

They're wrong—I am not growing old.

What if my hair is turning gray,
Gray hair is honorable, they say;
And if my eyes are getting dim,
I still can see to follow Him,
Who sacrificed Himself for me
Upon the Cross of Calvary.

What need I care if old time's plow
Has left its furrow on my brow;
There is a House not made with hand,
Awaiting in the Glory Land.

And if my hearing's not as keen,
As in times past it may have been,
I still can hear the Master say,
In whisper soft, "This is the Way."

And though I falter in my walk,
And though my tongue is slow to talk,
I still can tread the Narrow Way,
I still can watch and praise and pray.

This outward man does all he can,
To lengthen out life's little span;
But he will die, return to dust,
As everything in nature must.

The inward man, the Scriptures say,
Is growing stronger day by day:
How then can I be getting old,
When nurtured in the Saviour's fold?

—W. I. Gold

Nazareth, Pa.

and group achievement. This is essentially the genius of the Protestant Churches. As such we accept the challenge of the sacerdotal Church with its highly elaborated ritual and ceremonial; we reaffirm our belief in the wisdom of Luther, Melancthon, Zwingli, Calvin and other Protestant leaders in breaking away from the concept of authoritarian religion. We do not shut our eyes, however, upon several unfortunate consequences entailed upon posterity by the Reformation movement.

Human nature is so constituted that it adjusts itself to new conditions only with difficulty. To bridge the gap caused by the Reformation challenge of papal authority, Luther put the Bible, which he had just translated into German. The worship also was simplified and the sermon made the centre of appeal. The age-old appeal to the emotional life was discarded as having been outgrown, and the preacher, not the priest, became the dominant figure in the worship. Now after these centuries of Protestant development when the civilized world is a Protestant world, would it not be well for us to ask

ourselves if we have not discarded many elements in our worship which have in them means of approach to God, and possibilities of enrichment for our own souls?

I am not making a subtle appeal for the restoration of a magical program—that is repugnant to our sense of the eternal fitness of things and savors of the childish age from which we should have made a long journey—but I could wish that there would be greater emotional satisfaction, more frequent experiences of uplift, a more constant sense of the sublime; that the appeal in our worship might be as normal to the aesthetic, and not so dominantly as now, to the intellectual phase of experience.

For the satisfaction of spiritual desire in our formal worship service, there are four ministries:

I. **The Ministry of Music:** Music—vocal and instrumental, is a great aid to worship, as its forms appeal to the emotional phase of every life, with rare exceptions. Even the tone-deaf respond to the rhythm of movement, hence the dance was an early form of worship. In II Samuel 6:12-15:

"And David went and brought up the ark of God from the house of Obed-Edom into the city of David with joy. And it was so, that, when they that bare the ark of Jehovah had gone six paces, he sacrificed an ox and a fatling. And David danced before Jehovah with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet." The organ with its marvelous possibilities of enriching the service is our most noble helper. The choir is a splendid adjunct, especially when well-trained. An orchestra of the children of the Church, under competent leadership, will contribute an element of great value. The magnificent hymns of the Church when sung in time and with understanding have a wonderful power of uplift. The many oratorios have ever been the means of opening the gates of Heaven to our souls. All honor to the faithful leaders in music who through the years have conducted the ministry of music in our Churches. Closely allied to music has been the use of color. Colors have played a notable part in vesture and equipment. Gleaming white marble, royal blue curtains, many colored robes on choir and priests, golden crosses, soaring Gothic arches—all play an important part in worship. Our lives are 85% eye-minded and yet we have been trying for 400 years to make our Protestant services largely ear-minded. Competing interests, such as the moving pictures, have shown us our mistake, and psychology tries to tell us why and how we have erred. The swinging censer with its subtle appeal via the olfactory nerve to the soul is an unknown factor in our worship. But Egypt, Assyria, Babylon and Rome have a lesson here for us.

II. **The Ministry of Recitation:** Repetition of any of the ritual, like the Apostles' Creed, the Lord's Prayer, the Litany, when done in good order and in unison, and not as a marathon-race, contributes to the enrichment of the service and the uplift of the worshipers.

III. **The Ministry of Intercession:** The Invocation and the Pastoral prayer introduce us directly into the presence of God; the primary purpose of intercession being subjective, as psychology teaches us, that our wills may be made conformable to the Divine Will. The Master prayed, "Thy will, not mine, be done." Hence we may well make an intensive study of the literature of intercession, not mainly to use the phraseology of a by-gone age, though an unsuspected mine of golden thoughts and expressions are to be found in the "Book of Common Prayer" and other manuals of devotion, but that we become inspired with its genius and thrilled with its power and thus pass on to our people the gracious blessing that is derived from knowledge of prayer-formulas that in former days enlarged and enriched the spiritual life of other children of God. Spurgeon's "Treasury of David", a devotional study of

the book of Psalms, contains a wealth of suggestion which the young minister may draw upon with great profit. The great poets have also given us glimpses of high moments when they were close to God, as these lines from Tennyson reveal: "In Memoriam" canto LV:

"I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope thru darkness up to God,
I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

IV. **The Ministry of Stewardship:** The offering of the gifts of the people unto the Lord.

V. **The Ministry of Instruction:** This is the Sermon, which in Protestant Churches has become the main element of the service.

Men are citizens of two worlds. One is the Scientific—where truth, knowledge and law are supreme. This is the realm of the intellect, and has been an increasingly important world since 1500. The other world is Spiritual, and is the realm of Faith. Man knows himself as a creature of limitation—in space, time, circumstance and condition. He is a worm of the dust, an atom in the Atlantic of destiny. What is it all about? He does not know, nor can he tell. The immensities of the telescope, which in recent years has revealed the great star-depths of the Universe, and the profundities of the microscope, not a whit less amazing in its discoveries, have plunged him into an abyss of confusion, if not despair; thus a call for a technique and an interpretation that puts the sermon on a plane of unbounded possibility as an organ of Light and Healing. This confusion is due to the impact of the material world and its insistent cry that it is the only world that man can know. There is a place for the scientific mood and temper, and it would be foolish in us to deny it a part in the control of our lives. But that is a world removed from its claim to be the dominant force in human life. Man does not live by bread alone. There's a divinity that shapes our ends. Again we say with Tennyson:

"I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

Men need not feel that they are walking hopelessly along a Chinese wall, huge, high, unending. Religion with its emphasis on the great Christian virtues of Faith,

Hope and Love, offers man a gate-way through the wall into the Promised Land. It gives him a sense of oneness, unity, with the wonderful mystery of being—he need not trouble to explain it at all, just accept it, for God is the Father and He will make all things work together for good. Like a child, man must learn to walk ere he runs, and the homiletic skill of a man of God will open the vistas as he walks and talks with God. All the essential values of life—its marvels, its mysteries and achievements, are like Education, not taught, but caught as a contagion, when we expose ourselves to these sublime influences. Where science depresses and belittles, faith exalts and enlarges. The material world thunders an Everlasting "NO" at the presumptuous soul that dares to question any procedure of its titanic on-going, while Faith fortifies with an Eternal "YEA" every timid soul that walks bravely on, adventuring against mountains that finally disappear or split apart. Thus the

HUMILITY

A Prayer

O Man of Galilee,
Thou Who art great in all things
Art greatest in Thy humility;
Thou didst choose to serve rather
than be served:
Make us like unto Thee. Amen.

—Addison H. Groff

believing soul gains the power that may play the role of either **Endurance**—timing and tuning its Will to the Infinite and Eternal Energy; or the role may be that of the great **Adventure**—like that of the Pilgrims of 1620:

"But bolder they who first off-cast
Their moorings from the habitable past;
And wandered chartless, on the sea
Of storm-engendering liberty."

By sight, man becomes aware of the sensible world; by insight, he catches the significance of the super-sensible world, feels its reality of soul, and knows the relation of his own soul to it. A loaf of bread is almost the last word as the expression of a material thing, but when the eyes of Malthie D. Babcock fell upon it, its spiritual significance stood revealed:

"Back of the loaf is the snowy flour,
And back of the flour, the mill;

And back of the mill, the wheat and the shower,

The sun and the Father's Will."

A house is a material object, humble or majestic, until it shelters a family, and human smiles and human tears transform and transfigure it into a HOME, and its spiritual essence is revealed as a fragrance and God's blessing is implored, as in these lines:

"Bless the four corners of this house,
And be the lintel blessed;
And bless the hearth, and bless the board,
And bless each place of rest;
And bless the door that opens wide
To strangers as to kin;
And bless each crystal window-pane
That lets the star-light in;
And bless the roof-tree overhead,
And every sturdy wall;
The peace of man, the peace of God,
The peace of Love and all."

Sights and sounds and things—or as the psychologist terms them—the visibilia, audibilia and ponderabilia—bulk in their aggregate almost the whole of our waking life, and are the most direct channels to our richly emotional life, as they give us our thrills. They have within them untold possibilities for spiritual enrichment as we catch the inner significance of the varied elements that may be aids to worship in the sanctuary.

These are: a beautiful building—rich, ornate but not garish; sunshine filtering through stained glass windows; the organ playing softly a great masterpiece, like Handel's "Largo"; meditative silence; the sway and rhythm of the processional; the hymn by the people; responsive reading reverently made; the rapture of the majestic "Gloria in Excelsis"; the anthem, as for example, "Hold Thou My Hand, Dear Lord"; the offertory; the sermon; and the closing part of the service. In the bustle and confusion of our modern age, the din and insistence of its materialistic appeals, we have the greater need for a time when, and a place where, we may shut ourselves up with God and yield to the influences that nourish the spiritual life, the bread of God and the water of life, and thus make an eternal distinction of the sacred from the secular. Faith, poise and power come only to those who wait on the Lord. "The world is too much with us; late and soon. Getting and spending, we lay waste our powers." I hunger to know Him whom to know aright is life eternal. God is spirit, and they who worship Him must worship Him in spirit and in truth.

Wichita, Kas.

Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England.—The straw vote, so familiar in America, has never been acclimatized in England, but an enterprise of this type has just been carried out here on an immense scale. When, fifteen months ago, the League of Nations Union decided to test the feeling of the nation on peace policies, some of our daily papers that boast the largest circulations ridiculed the proposal. They were quite certain that only a small fraction of the population would take any notice of such an impertinent questionnaire. The Union persisted, however, in its scheme, and secured the help of half a million voluntary workers to distribute and collect the voting papers.

The result has been staggering. The most optimistic supporters of the Union would have been more than satisfied with a poll of five millions. Actually, 11,559,165 persons voted. The first question, "Should Great Britain remain a member of the League of Nations?" received 11,090,387 affirmative answers—a larger number than ever voted for any political party at any

general election except the last. There were 10,470,489 in favor of an all-round reduction in armaments by international agreement, 9,533,558 for an all-round abolition of military and naval aircraft by international agreement, and 10,417,329 for the prohibition of the manufacture and sale of armaments for private profit. At the Albert Hall meeting at which these figures were announced, the Archbishop of Canterbury hailed them as a great revelation of the ideals cherished by the great mass of the people. "I regard the vote," he said, "as a welcome breath from the high hills, where the ideals of a great people dwell."

The Council of Action.—There has been another striking evidence of popular revolt against the policy of drift in both international and domestic affairs. A group of well-known ministers and laymen—the ministers were all Free Churchmen, but several distinguished Anglicans were among the laymen—issued a call for a convention that would set up a Council of

Action in view of the general election soon to be held. It was pointed out that the next House of Commons would exercise a dominant influence in determining questions of peace and war, and also the conditions under which millions of our fellow-countrymen live at home. The object of the council would be to promote the return to Parliament of representatives who, whatever their political affiliations, would pledge themselves to secure appropriate action on both these issues.

This manifesto, too, received little support in the press, but the violence of the attacks upon it in certain quarters indicated that the supporters of reactionary policies were afraid that the council really meant business. The fact that Lloyd George was the most prominent speaker at the convention was seized upon as evidence that this was a mere political move originating with him as a means of fulfilling his personal ambitions. In fact, the initiative did not come from him at all. It was only after the decision to hold the convention

had been made that his help was sought in a campaign in which his unrivaled powers of popular appeal would be of immense value.

Notes and News.—Oxford University has accepted the offer of Mr. and Mrs. H. N. Spalding to maintain for five years a professorship of Eastern Religion and Ethics. . . . Representatives of several Churches have joined in establishing an Institute of Christian Education at Home and Overseas, which will not compete with any other agency for religious instruction but will seek to serve as a focusing point for all. Its president will be the Archbishop of York and its vice-presidents Dr. Scott Lidgett and Sir Henry Hadow. . . . Within the Church of England there is to be set up a Central Youth Council to co-ordinate and develop the various youth movements. It will work in close co-operation with the Youth Committee of the Missionary Council of the Church Assembly, whose special function will be to secure that these movements are kept informed on missionary questions. . . . By an overwhelming majority the Church Assembly has adopted a scheme for providing pensions for the widows and dependents of the clergy. The revision of the rules for the pensions of the clergy themselves will be on the agenda for the next session. . . . D. E. Hoste has retired from the position of general director of the China Inland Mission, which he has held for thirty-five years. His successor will be the Rev. G. W. Gibb. . . . The Bishop of London has forbidden the use of any Church or Church building in

his diocese for spiritualist seances. . . . The council and senate of the University of Leeds have refused permission for the installation of a bar in the University sports pavilion.

Obiter Dicta.—Worship and gatherings for worship, declares Archbishop Temple, are almost futile unless they are opportunities for concentrated attention upon what gives direction to life and power to follow that direction. If so, then liberty of worship necessarily involves, for a Christian, liberty to think and speak and act in such matters as those affecting the treatment of the poor, or peace and war. . . . In a sermon to Oxford undergraduates Dr. W. R. Inge reminds them that originality means thinking for oneself, not thinking differently from other people. Especially in conduct, experiment must pay great respect to experience. . . . Humanism, says Ernest Jeffs, can give man everything but God. And in the last resort man can do without everything but God. . . . Dr. James Black recommends any preacher who possesses Matthew Henry's commentary never to fail to consult it. It is long out of date in matters of scholarship, but never in the things of the soul. . . . Bishop Garbett feels indignation when he hears a few alleged cures by some spiritual healer widely advertised as the work of God, while the restoration to health of untold numbers through the discoveries and skill of medical science is ignored as something independent of the goodness and guidance of God.

New Books in England.—The Cambridge University Press announces a volume of

"Studies in the Book of Ezekiel" by Canon J. Battersby Harford. . . . "The Idea of Salvation in the World's Religions" (Macmillan), by the Rev. J. W. Parker, is a lucidly written work which shows a real grasp of the diversity of man's religious aspirations. . . . St. Ninian is the central hero of Dr. W. Douglas Simpson's "The Celtic Church in Scotland" (Aberdeen University Press). . . . Dr. E. D. Bebb's "Non conformity and Social and Economic Life, 1660-1800" (Epworth Press) is a well-documented study of a neglected factor in the history of an important period. . . . Canon Cyril E. Hudson's "Preface to a Christian Sociology" (Allen) is especially recommended to young people who are wondering about the possibilities of a Christian solution of social problems. . . . "We Say 'No!'" (Murray), by Canon "Dick" Sheppard, has for its subtitle "The Plain Man's Guide to Pacificism." . . . "Science and Religion" (Allen), by N. Bishop Harman, a distinguished ophthalmic surgeon, arose from a neighbor's remark at a dinner party that she could not understand how a scientific man could also be a religious man. . . . "Pulpits and Preachers" (Methuen), by Muriel Harris, is a series of sketches of Canon "Dick" Sheppard, Dr. Campbell Morgan, General Evangeline Booth and other well-known preachers. . . . The Rev. Bernard Walke's "Twenty Years at St. Hilary" (Methuen) is the autobiography of an unconventional Cornish parson who has initiated a revival of religious folk-drama. . . . The latest addition to the Historic Buildings series is "St. Paul's Cathedral" (Duckworth), by Stephen A. Warner.

NEWS IN BRIEF

FALL MEETINGS OF CLASSES ACCORDING TO RECORDS IN THE OFFICE OF REV. J. RAUCH STEIN, D.D., STATED CLERK

SEPTEMBER

- 17—**Northeast Ohio** (9.30 A. M.), Akron, O. (Miller Ave.), Rev. J. B. Hennessey, 77 W. Miller Ave., Akron, O.
- Allegheny** (9.30 A. M.), Butler, Pa. (St. John's), Rev. John F. Bair, R. D., Butler, Pa.
- 18—**Kentucky** (2 P. M.), Louisville, Ky. (Salem), Rev. Albert H. Schmueszer, 1830 Date St., Louisville, Ky.
- 19—**West New York** (9.30 A. M.), Buffalo, N. Y. (St. John's), Rev. John Kochner, 8 Lilac St., Buffalo, N. Y.
- 23—**Zion's** (7.45 A. M.), Freysville, Pa. (Emmanuel), Rev. Oliver K. Maurer, Red Lion, Pa.
- Baltimore - Washington** (8 P. M.), Ridgely, Md. (St. Paul's), Rev. Harold F. Hafer, Ridgely, Md.
- 24—**Maryland** (9 A. M.), Walkersville, Md. (Glade), Rev. Nelson C. Brown, Walkersville, Md.
- 30—**Clarion** (10 A. M.), St. Petersburg, Pa. (St. Peter's), Rev. R. W. Roschy, St. Petersburg, Pa.
- Northwest Ohio** (2 P. M.), Bellevue, O. (Zion), Rev. Bert E. Wynn, R. F. D. No. 4, Bellevue, Ohio.

OCTOBER

- 1—**West Susquehanna** (10 A. M.), Howard, Pa. (Howard), Rev. Geo. R. Johnson, Howard, Pa.
- Schuylkill** (9 A. M.), Mahanoy City, Pa. (St. Paul's), Rev. Paul T. Slinghoff, 20 W. Pine St., Mahanoy City, Pa.
- Lehigh—Mickley's**, Pa. (St. John's), Rev. B. M. Werkheiser, Coplay, Pa.
- St. Paul's** (2 P. M.), Meadville, Pa. (St. John's), Rev. W. H. Kerschner, R. D. No. 4, Meadville, Pa.
- 7—**Eastern Hungarian** (10.30 A. M.),

PROFESSOR FREDERICK WILLIAM LEICH

Dr. F. Wm. Leich, Professor of Systematic Theology in Eden Theological Seminary, entered into the heavenly rest on Aug. 7, in his 65th year. He died from a heart attack at the home of his daughter in Shelby, O. He has long been one of the most highly esteemed and useful men in our denomination. He served the following charges: New Philadelphia, O.; First Church, Cleveland; First Church, Akron; First Church, Galion, O. (two pastorates). From 1913 to 1918 he was Supt. of Fairview Park Hospital. Since 1922 he has been a teacher of theology. For many years he has been Stated Clerk of Central Synod and Ohio Synod. He was a member of the Forward Movement Commission, the Executive Committee of General Synod, and various Boards. This brother beloved is survived by his wife, Hildegard A. (Wolfrum), who is President of the W. M. S. G. S., and by two children, Fred'k W. Leich and Bertha K. Hoffman. The funeral services were conducted Saturday, Aug. 10, at Galion, O. A fuller account of his life and labors will be given later.



Professor Frederick William Leich

- Phoenixville, Pa., Rev. Victor Racz, 503 Main St., Phoenixville, Pa.
- Virginia** (2.30 P. M.), Edinburg, Va. (St. John's), Rev. O. Bain Michael, Edinburg, Va.
- Southwest Ohio** (10 A. M.), Farmersville, O., Rev. Odell O. Kuck, Box 43, Farmersville, Ohio.
- 8—**German Philadelphia** (10 A. M.),

- East Susquehanna** (9 A. M.), Paxinos-Augustus Charge (St. Peter's), Rev. W. M. Hoover, Sunbury, Pa.
- Pottstown**, Pa. (St. John's-Hill), A. W. Benfield, Seely, R. No. 1, Bechtelsville, Pa.
- Westmoreland** (9.30 A. M.), Salina, Pa. (Salina), Rev. Clarence B. Hower, Salina, Pa.

- Somerset (10 A. M.), Holsopple, Pa. (Christ), Rev. Frank Wetzel (Supply), Johnstown, Pa.
- North Carolina (10.30 A. M.), Landis, N. C. (First), Rev. John H. Keller, Grove, N. C.
- Central Ohio (1.30 P. M.), Sycamore, O., Rev. C. F. Brouse, Sycamore, O.
- Central Hungarian (9 A. M.), Homestead, Pa., Rev. Barnabas Dienes, Homestead, Pa.
- 9—West Ohio (9 A. M.), Kenton, O. (First), Rev. E. E. Naragon, Kenton, Ohio.
- Fort Wayne (———), Decatur, Ind., Rev. C. N. Prugh, Decatur, Ind.
- 14—Lebanon (9 A. M.), Richland, Pa. (Grace), Rev. Mark G. Wagner, Richland, Pa.
- Wyoming (9 A. M.), Berwick, Pa. (First), Rev. Ray S. Vandever, 313 W. Second St., Berwick, Pa.
- East Ohio (1.30 P. M.), East Canton, O. (Salem), Rev. L. A. Sigrist, Mineral City, Ohio.
- Juniata (2 P. M.), Martinsburg, Pa. (Salem), Rev. Victor Steinburg, Martinsburg, Pa.
- 15—Philadelphia (9.30 A. M.), Fort Washington, Pa., Rev. Ralph L. Holland, Ft. Washington, Pa.
- Carlisle (2.30 P. M.), Landisburg, Pa. (St. Peter's), Rev. R. R. Jones, Landisburg, Pa.
- Chicago (10 A. M.), Chicago, Ill., Central Y. M. C. A.
- 16—East Pennsylvania (2 P. M.), East Mauch Chunk, Pa. (First), Rev. Oliver Naege, 727 North St., E. Mauch Chunk, Pa.
- 17—Mercersburg (9.30 A. M.), Lemasters, Pa. (St. Paul's), Rev. Harvey M. Light, Box 77, Lemasters, Pa.
- 21—Goshenhoppen (9 A. M.), Amityville, Pa. (St. Paul's), Rev. Howard A. Alt-haus, 419 E. 4th St., Boyertown, Pa.
- New York, Brooklyn, N. Y. (St. Luke's), Rev. J. M. Hoelzer, 1012 Gates Ave., Brooklyn, N. Y.
- 22—Reading (10 A. M.), Reading, Pa. (Zion's), Rev. Harry S. Kehm, 842 Washington St., Reading, Pa.
- 29—Lancaster (10 A. M.), East Petersburg, Pa. (Trinity), Rev. Walter C. Pugh, East Petersburg, Pa.
- Gettysburg (9.30 A. M.), East Berlin, Pa. (St. Paul's), Rev. Harry D. Houtz, Ph.D., East Berlin, Pa.

IMPORTANT RETREAT AND CONFERENCE

(Don't Miss this Interesting Announcement about Aug. 24-25 at Camp Mensch Mill)

The program of the first "Executives' Conference" for the officers of our Chapters of the Churchmen's League, Men's Bible Classes and Clubs, as well as the program for the "Retreat for Men", is about completed.

The Executives will assemble at Camp Mensch Mill on Saturday, Aug. 24, at 3 P. M. (D. S. T.). The purpose of the Conference is to exchange ideas on Leadership and program building so that we will be helped in directing our organizations in the task of the true Churchman—Kingdom work for Jesus Christ

Prominent laymen and pastors have been challenged to direct the conference and forum on Saturday afternoon and Sunday morning. Among those who have accepted this labor of love are the following: Charles S. Adams, Russell Custer, Edward Byrne, John Sensenbach, Floyd Roshon, Reginald H. Helfferich, Charles D. Spotts, Harold DeHart, Elmer E. Sensenig, Fred D. Wentzel, John M. G. Darms and Charles F. Freeman.

The Retreat for Men and their families will begin on Sunday, Aug. 25, at 3 P. M. (D. S. T.). The purpose of the Retreat is to quicken the spiritual life of the men of our Church, so that they may gladly respond to the challenge of the Gospel of God in becoming more willing disciples of

Jesus Christ. The leaders who have so far responded are: Dewees F. Singley, Charles S. Adams, Charles D. Spotts and Floyd Roshon.

The Conference and Retreat will close with a solemn service of dedication to be held on "Vesper Hill" with both groups and their families. Prof. Nevin C. Harner will direct this service and speak on the subject, "That Strange Man on the Cross".

Arrangements have been made for the Executives to stay in camp over night at a total cost of \$3, including four meals and their registration. So far about 50 have expressed their intention of coming. Many "On-to-Camp Mensch" committees have been appointed in the congregations of Synod and a great crowd of Churchmen and their families are expected to attend the final service on Sunday evening. Eastern Synod has on two occasions passed resolutions asking the committee on the Churchman's League to undertake this project. Chairman Freeman has called a meeting of this committee for Camp Mensch Mill on Saturday, Aug. 24, at 1.30 P. M. (D. S. T.) to act on several important items of business.

Rev. J. N. Naly has resigned as pastor of St. John's congregation in Waukegan, Ill., and expects to retire from the active ministry Sept. 1.

Notice. Beginning Sept. 1, the Tower City, Pa., Orwin Charge, will be vacant. All candidates will please communicate with B. Lester Warfel, 330 S. 5th St., Tower City, Pa.

Dr. J. Rauch Stein and family, Rev. Aaron R. Tosh and family, Philadelphia, are spending their vacation at Northfield, Mass., and are enjoying the conference very much.

Rev. F. Z. Conner, Canton, Rev. J. M. Johnson, Gary, Ind., Prof. K. H. Berns, Canton, and Prof. Herbert Vandersoll, Cairo, Egypt, are guest preachers at Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, during the pastor's vacation.

Rev. W. A. Kratz, pastor of Salem Church, Catasauqua, Pa., has just returned home from Camp Mensch Mill, where he served on the faculty of the second Senior Camp. Virginia Hauser was the Salem delegate at the camp.

The "Messenger" regrets to report the recent death, in North Carolina, of our old friend, the Rev. Calvin B. Heller, valedictorian of the Class of 1881 of Franklin and Marshall College, and long a pastor of our Church. Fuller account later.

Dr. Schmidt of the "Messenger" was the guest preacher in Christ Church, this city, last Sunday. During the month of August the Church is undergoing extensive repairs. Services are being held in the lecture room.

"Somehow the 'Messenger,' which is always good, has been exceptionally fine of late," writes an Ohio-Synod pastor. "The editorials have never been more suggestive. I cannot find any other journal which helps me so much in my work." Thanks!

Rev. Frank R. Lefever, formerly a pastor of our Church, was compelled to resign the pastorate of Light St. Presbyterian Church, Baltimore, by reason of ill health, to take effect Sept. 1. Brother Lefever and family expect to reside after the latter part of August at 431 Nevin St., Lancaster, Pa.

First Church, Schuylkill Haven, Pa., Rev. John L. Herbst, pastor, was represented by three full-time delegates, Misses June and Florence Killian and Mrs. G. W. Butz, and by two part-time delegates, Mrs. Frank Shollenberger and Mrs. Ruth Seitzinger, at the Missionary Conference, Collegeville, Pa. Miss Margaret C. Herbst attended Young People's Camp at Mensch Mill, July 29 to Aug. 10, as delegate for Young People's Department.

On Aug. 4, First Church of Pottsville, Pa., Rev. L. M. Fetterolf, pastor, had Miss

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Minerva S. Weil, our missionary to China, as guest speaker. Her talks were most inspiring and helpful. She asked the congregation to pray for those in foreign lands and challenged them to start a revival of Christianity in America by beginning daily worship in our homes. Miss Weil's furlough ends Aug. 16, when she will return to China.

Mr. and Mrs. Carl S. Sipple, of the Japan Mission, recently returned to America on furlough on the freighter Tai Yang. This is the second family of the Japan Mission to make the voyage from Yokohama to New York this summer on a fast freighter. Mr. Sipple is the son of Rev. Dr. and Mrs. Simon Sipple, of Zion Church, Allentown, Pa.

Miss Alma C. Naege, daughter of Rev. and Mrs. William F. Naege, of Chicago, was recently appointed as a missionary to Japan to fill a vacancy in the English Department of Miyagi College. Miss Naege is a recent graduate of Heidelberg College, and will sail for Japan on the S. S. President Grant, leaving Seattle on Aug. 17. Dr. and Mrs. Carl D. Kriete, of the Japan Mission, and Rev. and Mrs. Sterling W. Whitener, of the China Mission, are returning to their respective fields on the same steamer.

The 29th anniversary of the Nazareth Orphans' Home, which was to be held Aug. 1, has been postponed until a later date. The quarantine in Rowan Co. and the epidemic of infantile paralysis, made this action a necessity. To overcome the loss of revenue for the Anniversary Day, the Churches of the Classis of North Carolina have been challenged to make the offerings which they would have made for the anniversary larger, and the indications are for a good response.

Rev. Walter J. Stuckey was installed as pastor of St. John's Church, La Crosse, Wis., on Aug. 4 at 8 P. M. Dr. Emmanuel Harris, superintendent La Crosse District M. E. Church, representing the Ministers' Federation, read the Scripture, Rev. John Mohr charged the congregation and Rev. Esra R. Vornholt charged the pastor. After the benediction, given by the new pastor, the congregation was invited to meet him and his family at a reception in the Church parlors.

Missionary Marcus J. Engelmann of Japan has been in this country on furlough since July, 1934. Last September and on July 21, 1935, he addressed Christ Church, Boston, Mass., Rev. F. W. Engelmann, pastor, on the work of our Church in Japan. A fellowship, received from Union Theological Seminary in New York, enabled him to pursue studies at that institution, receiving at graduation in May the degree of Master of Sacred Theology. On Aug. 31, he and his family will sail from Seattle to continue his work.

It was the Editor's great privilege on Sunday, Aug. 11, to pay a brief visit to his cherished friend, President Omwake of Ursinus College, at his home in Collegeville. We are exceedingly grateful to report that Dr. Omwake, who has been so critically ill in recent months, is greatly improved and is now permitted to sit up

part of each day. He is characteristically cheerful, and as always deeply interested in all good things, and appreciative of the solicitude and kindnesses of a multitude of friends who have been praying and hoping for his recovery.

In a letter written from Yochow on July 5, Dr. Arthur V. Casselman tells of his visit to Hankow and Wuchang on July 3, and the reception accorded him by our missionaries at Yochow on July 4. He adds, "It has rained for almost a week. Many people are flooded along the river." He expects to leave Shanghai for Yokohama on August 20 for a series of conferences with our missionaries preceding the annual meeting of the Japan Mission to be held September 22-25, and plans to sail from Yokohama on October 5. It was wrongly reported that he would sail from Shanghai.

Mr. Paul J. Schlueter, now associated with the work of the Salem Church, Cincinnati, O., will become pastor of St. Luke's Church, Dayton, O., beginning Sept. 1, succeeding Rev. George Sonneborn, who began his pastorate at Central Church, Aug. 4. This is Mr. Schlueter's first charge and he will be ordained before he goes to Dayton. His marriage to Miss Anna Mae Wayman took place Aug. 6, in the Church where he has been handling young people's activities. The new minister attended Central Theological Seminary for two years and then transferred to Eden Theological Seminary, graduating in the spring.

Christ Church, Boston, Mass., Rev. F. W. Engelmann, pastor, has suffered a tragic loss, through an automobile accident, in the deaths of Mrs. August Lubbe, a nephew, and his wife. The car, out of the control of Mr. August Lubbe, the driver, crashed into a tree and its four occupants were rushed, unconscious, to the hospital where, in a short time, Mrs. Lubbe died, followed two days later by the nephew and his wife. Mr. Lubbe is recovering. Mr. and Mrs. Lubbe, who celebrated their golden wedding anniversary a little over a year ago, were regular in Church attendance. Mrs. Lubbe and her niece were members of the Ladies' Aid. The nephew and his wife, who had been in this country over a year leave, in the country of their birth, aged mothers, brothers and sisters. The bodies were laid to rest July 15, in the presence of many friends. The pastor spoke on "Our conversation is in heaven" and "The Master is come and calleth for thee."

Lic. James W. Moyer of the class of 1935 of the Eastern Theological Seminary was ordained to the ministry and installed pastor of Trinity Church, Mercersburg, Pa., July 28. The Rev. Roy E. Leinbach, pastor of First Church, Carlisle, preached the ordination sermon, using as his text, Ezekiel 40:4. The Rev. Harvey Light, President of Mercersburg Classis and pastor of Lemasters Charge, delivered the charge to the congregation and Rev. William J. Lowe, Stated Clerk of the Classis and pastor of Federated Church of McConnellsburg, delivered the charge to the pastor-elect. Ordination and installation committee consisted of Rev. Dr. Boyd Edwards, Headmaster of Mercersburg Academy, and Revs. Harvey Light and George E. Plott of Greencastle. The beautiful service, in which all participants were gowned, was closed with benediction by the new pastor, after which he was greeted by a large congregation; including more than 50 of his friends and relatives from Perry Co.

An unusual Church membership record was disclosed by the pastor, Rev. Harry E. Shepardson, during annual Children's Day service in Zion Church, New Providence, Pa., on June 16. Following the dedication of children to God in Christian baptism the pastor called to the chancel two aged members of the congregation who were baptized as infants many years ago. Mrs. Catharine Johnson (nee Keen) baptized July 7, 1844 (91 years ago), and Mary Magdalene Helm, baptized July 18, 1847 (88 years

ago). Both persons were baptized in the stone Church during the pastorate of Rev. P. D. Schory. They are present in their pews every Sunday and take an active part in all the activities of the Church. Miss Helm's family has established a unique Church record—her father, Daniel, served as elder for 50 years; her brother, Frank, elected to succeed his father, served 25 years; another brother, Dr. Amos, served as deacon and elder 17 years; and a nephew, Dr. John D., is serving his 16th year as deacon.

One June 29, in 2nd Church, Cleveland, O., a beautiful wedding was solemnized, when Miss Winifred De Witz, daughter of the pastor, Rev. C. F. De Witz, became the bride of the Rev. Elam G. Wiest. Rev. David Loegler of E. Blvd. Evangelical Church, was best man. Mr. and Mrs. Theo. De Witz were attendants. Dr. Walter Deuring, choirmaster, sang two solos before the ceremony. After the closing prayer the couple knelt at the altar while Dr. Deuring sang the Lord's Prayer. The Church and Sunday School auditorium were filled with members of 2nd and Hough Ave. Churches and friends. A reception was held at the De Witz residence. Mr. and Mrs. Wiest reside at their newly decorated parsonage.

PENNSYLVANIANS, READ THIS!

We protest against the treatment shown the Religious and Patriotic forces of Pennsylvania by the recent Session of the State Legislature.

We heartily commend those members of the General Assembly who supported the Christian forces of the State and voted against legislation detrimental to the best interests of Pennsylvania.

We recognize the right of His Excellency, the Governor, to use his own discretion in approving legislation and do not question his right to refuse public hearings. We do express our regret and great surprise that the Governor should ignore a large group of Christian Patriotic forces by denying the courtesy of a reply to their several letters for the right to be heard.

We condemn the Chain Theatres, foreign corporations, for forcing the Sunday Motion Picture Bill through the Legislature and will call upon our friends and supporters to refrain from supporting those responsible for the passage of the Sunday Motion Picture Bill.

We commend those Independent Motion Picture Exhibitors who opposed the Sunday Motion Picture Bill and fought courageously for its defeat in the Legislature and will request our friends and supporters to patronize these Exhibitors. We call upon the Independent Exhibitors to use films other than those supplied by the Corporations responsible for the passage of the Sunday Motion Picture Bill.

We desire to record our absolute opposition to any legislation that would lower the moral standard of our Commonwealth and pledge ourselves to work for the defeat of such legislation. We also pledge to support only those candidates for public office who stand for dry and proper Sabbath legislation and who will oppose gambling, lotteries, horse-racing and other such legislation.

At this time when there is such a general disrespect for law and constituted authority, we call upon those charged with law enforcement to enforce the law as required by their oath of office and pledge them our full support in the performance of their duties.

We take the aggressive in a two year campaign to restore and maintain the Christian Sabbath, including

An educational campaign to rebuild Bible ideals and standards of Sabbath keeping.

Working toward the enactment of legislation to regain lost ground in the next Session of the Legislature.

Vigorous opposition to Sunday motion pictures at the polls where the question is placed on the ballot in the November election.

Enforcement of the law in those sections where moving picture theatres have been open on Sunday.

Statement issued by the United Dry Forces at Harrisburg, Friday, July 12, 1935.
W. B. Forney, Secretary.

A FACT AND A MORAL

To a large degree life is what we make it. Undoubtedly that holds true for the average person as he has everyday contact with his fellow-humans. Our attitudes play an important role in the situation. The person who worships regularly has a more whole-hearted opportunity to maintain such desirable attitudes.

The Moral: If you would be fair-minded toward your fellows, give religion a chance to grip you more thoroughly, through your personal devotions and public worship.

Willis D. Mathias



Dr. John M. G. Darms, Secretary

The Secretary has spent the last several weeks in the Middle West and contacted various groups and individuals. All along the line he has found the interest in men's work growing and the program of the League acceptable. Of course, we do not anticipate or desire a mushroom growth. It takes time for pastors and laymen to comprehend the full scope of our triple program of study, fellowship and service. But enthusiasm grows with proper understanding of the spirit and objectives and this presages a healthy growth and expansion.

The Andrew and Philip Societies of Sheboygan Classis held their annual outing at Kiel, Wis., on Aug. 4. Twelve congregations had sent delegates. In the morning Prof. Hessert of the Mission House preached an appropriate sermon and the afternoon was spent in out-of-door fellowship.

A mass meeting for men will be held in the First Church of Toledo, Ohio, the Rev. John Gieser, pastor, on Sunday, Sept. 29. Your Secretary will spend a brief time in Toledo conferring with the leaders of the Federated Churches, who are arranging for a great program and fellowship of the laymen of all of our Churches in Northwest Ohio Classis.

A happy and helpful visit to the Mission House brought gladness to our heart. This institution is expanding, especially the collegiate end of it, and the fact that it is now a co-educational institution has enlarged the student body materially. The grounds too, have been improved by the removal of the old barn and the beautification of the campus. The professors of the seminary are greatly interested in the expanding work of our League and expressed their good will in appreciative terms.

The outstanding feature of our League in the Eastern Synod for August is the Retreat and Conference arranged by the efficient Synodical Committee, headed by the Rev. Chas. F. Freeman of Doylestown. This will be held at Camp Mensch Mill, Saturday and Sunday, Aug. 24-25, and is open to all laymen. This is the first great venture of this character in our Church, and it will be interesting to note the results.

PLAN TO ORGANIZE A CHAPTER IN YOUR CHURCH THIS FALL.

MY PASTORAL WORK WOULD BE DIFFERENT, NEXT TIME

In my pastoral work, I would divert effort from routine calling to the organization of group experience in small, face-

to-face groups within the Church. This interaction of persons within these small, homogeneous groups is more fruitful for the enrichment of the life of its members than more or less formal relations with the pastor.

I would make my personal work selective, on the basis of personal need. In these cases I would seek to do a more intensive work. I would adopt the techniques of personal counseling. I would give little advice to people in trouble, but would chiefly listen and by suggestion help them to analyze their own problems and themselves to arrive at the best solutions. Dr. W. C. Bower.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Rev. Henry E. Gebhard, Superintendent

Rev. Edwin N. Faye, Trinity Church, Norristown, Pa., conducted the services at Bethany with a group of his young people on Aug. 4. The program was enjoyed by all.

All preparations are being rushed for the Anniversary program to be given Thursday, Aug. 29. The children are rehearsing their parts, and the pageant should be of interest to all our friends.

An eastern entrance is being built to the basement of Reed Cottage, so that the basement can be used as a dining room to serve our friends on Anniversary Day.

On Saturday, Aug. 10, our Boy Scouts began to attend camp with the Western Berks group of the Boy Scouts. All of the boys are given the privilege of attending at least one day and night. Three of our boys must attend the entire week so as to prepare themselves to attend the Jamboree

at Washington, D. C. These expenses are all borne by friends of the Home. We greatly appreciate the interest shown in our Boy Scouts and are deeply indebted to the two Sunday Schools that are sponsoring our trip. (Sorry the Jamboree had to be postponed.)

We have in our Home a boy who has been kept here two years over age, and is soon 18 years old. The reason we could not place him was due to his low mentality. The boy can not be entrusted with a team nor could he milk, but as long as he can work with an overseer he is a very willing worker. If he could get a home where he could work for his board and clothing, he would be well satisfied, and his labors would pay for his care and keep. Our Board of Managers gave instructions that another home must be found for him and he is certainly desiring a better home than the County Home. Maybe some friend of Bethany could offer a solution.

THE FEDERAL COUNCIL AND NEUTRALITY LAWS

A strong stand was taken by the Executive Committee of the Federal Council of the Churches of Christ in America in favor of the revision of our neutrality laws to place an embargo on arms and loans to nations resorting to armed conflict, according to an announcement made by Dr. Ivan Lee Holt, president of the Federal Council. The Church Council declared that "the United States should withhold aid from all belligerents in any conflict that might arise" and recommend that legislation be enacted providing that an embargo be placed on the shipment of war materials, loans, and credits to nations resorting to armed conflict, and that nationals of the United States doing business with or traveling in nations at war do so at their own risk. The

full statement adopted by the Federal Council follows:

"The Executive Committee of the Federal Council of the Churches invites the people of our Churches to give serious study to the steps which might be taken by our government to render war less likely and to prevent the involvement of the United States in war.

"We believe that the peace of the United States and of the world can best be secured through policies of international co-operation. It is for this reason that we rejoice in the knowledge that the United States has become a member of the International Labor Office. It is for this reason that we have long urged the United States to join the World Court and to state the terms under which our government might officially relate itself to the League of Nations. It is entirely unlikely that war will be permanently abolished until there is established a world organization in the functioning of which national currency, trade and defense policies are conditioned by the fact of world interdependence.

"Pending the creation of a world system of security, we recommend that our government undertake to render less likely American participation in war by modifying its traditional policies of neutrality. We believe that the United States should withhold aid from all belligerents in any conflict that might arise in the future. To this end, we recommend that legislation be enacted providing (1) that an embargo be placed on the shipment of war materials to nations resorting to armed conflict, (2) that an embargo be placed on loans and credits to all nations resorting to war, and (3) that nationals of the United States doing business with or traveling in nations at war do so at their own risk."

HOME AND YOUNG FOLKS

CODE OF IDEALS

I.

We Believe that nations no less than individuals are subject to God's immutable moral laws.

II.

We Believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III.

We Believe that nations that regard themselves as Christian have special international obligations.

IV.

We Believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V.

We Believe that Christian patriotism demands the practice of goodwill between nations.

VI.

We Believe that international policies should secure equal justice for all races.

VII.

We Believe that all nations should associate themselves permanently for world peace and goodwill.

VIII.

We Believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX.

We Believe in a sweeping reduction of armaments by all nations.

X.

We Believe in a warless world, and dedicate ourselves to its achievement.

—International Ideals of the Federal Council of the Churches of Christ in America.

THE PARSON

In fondest memory the quaint Church gives
Forth a gleam of brilliant light;
The holy scene in my young mind lives—
The old parson meets my sight.

God's prophet Moses saw the burning bush,
And surely he heard the call.
Before the altar of that solemn Church
I picture the parson tall.

(Close by the cross our humble parson
prayed,
All hearts in reverence prone,
Nor television nor radio had made
More clear: Faith sees God, alone.

I loved his praises, words of David's psalm,
The incense sweetest flower exhales;
To arid souls there was refreshing balm,
And God's promise true ne'er fails.

The thanks for blessings, how they stirred
the heart!
Our humdrum riches we forgot;
The Church, prayer meetings, with the
Bible chart
And catechism, miss it not!

The sins of prodigals he well confessed,
Meek, like the publican, was he;
Was Spirit-filled, the throne of grace
addressed
With child-like simplicity.

The dearest memory of my young days,
Unconsciously born again;
The good old-fashioned pastor! Give God
praise,
I am in Christ's fold, Amen.

—Paul A. Kunkel.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

HOW TO BE HAPPY

Text, Proverbs 16:20, "Whoso trusteth in the Lord, happy is he."

During the past few years we have seen more sad, troubled, and worried faces than we have seen since the days of the world war. The causes of these evidences of unhappiness are the poverty and need which the depression with its unemployment has brought us.

The great contrast between faces in the oriental countries and those of our country, so travellers tell us, is the careworn and troubled and often hopeless expression seen on the faces of heathen people and the usually peaceful, happy and contented look on the faces of the Christian people.

There would not be so much trouble and worry and discontent even in these days of hardship if it were not for the fact that so many persons have lost their hold upon God, Who alone is able to help and comfort and save them. The wise man says in our text, "Whoso trusteth in the Lord, happy is he."

A Hindu trader in Kherwara market asked a native Christian, "What medicine do you put on your face to make it shine so?" "I don't put anything on," answered Pema. "Yes you do," the trader persisted; "all you Christians do. I've seen it in Agra and I've seen it in Ahemabad, and Sinat, and I have seen it in Bombay." Pema

laughed and his happy face shone the more as he said, "Yes, I will tell you the medicine; it is happiness of heart."

Jesus had mastered the secret of happiness and he says, "Be not therefore anxious for the morrow: for the morrow will be anxious for itself." Those who put their trust in God will be free from the fear and worry concerning the future which have troubled so many souls.

Jesus said to a man who asked Him to bid his brother to divide the inheritance with him, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Perhaps the greatest cause of most of the unhappiness of our day is the loss of money, or the lack of money, or the lack of ability to earn money.

But wealth alone does not bring happiness. A business man overtook a negro trudging through the snow, humming to himself. He talked with him, and found that he was very poor. Finally he asked him if he didn't think he would be happier if he were rich. "No, boss," he said; "all the rich men I work for nebber laugh." A rich man once said to a minister, "I sometimes wish I did not have a cent. My money is the cause of my unrest—what to do with it; how to spend it; how to keep from spending it. I am not half as happy as the average working girl."

If happiness is sought for its own sake it cannot be found, but if it is sought for the purpose of imparting it to others it will hasten towards you with outstretched arms. Some one has put this thought into verse, as follows:

"When I sought happiness she fled
Before me constantly.
Weary I turned to Duty's path,
And Happiness sought me,
Saying, 'I walk the road today:
I'll bear thee company.'"

An editor once wrote to an aged man, asking him this question: "What things have you done in your life that have brought you the greatest pleasure and happiness?" This was his answer: "What I have done for the good of other people." How well this agrees with Christ, who counted it a joy to give Himself a ransom on the cross, for the redemption of mankind. Dr. Washington Gladden gives expression to a similar thought in these words: "It is not by what you try to get out of the world that your life will be enriched; it is by what you give to the world."

"What shall we talk about, girls?" asked Alice Freeman Parker, according to the "Christian Endeavor World," the first day she attended the summer vacation school for girls in Boston. These girls, children of the poor, were allowed to bring babies with them, and they came struggling with little chirps of humanity in their arms—and sometimes with two—rather than miss the joy of this delightful school.

"Tell us how to be happy," replied a small, pale-faced, heavy-eyed girl. Who could keep back the lump in the throat at such a suggestion, amid such sordid surroundings? Mrs. Palmer tells how the tears rushed to her eyes at the thought of happiness under such conditions. Still, she formed three simple rules, telling the children that they must not miss a single day in keeping them, or happiness would not come. Her rules were:

1. Commit to memory something nice every day, a pretty poem; or a Bible verse. Did they understand? One girl answered, "I know; you want us to learn something that we'd be glad to remember if we went blind." That was it, exactly.

2. Look for something pretty every day, a leaf, a cloud, a flower. Was there no park in the neighborhood? Yes? Then go there and try to see the loveliness of it through and through, and drink in the beauty of everything. They promised that they would do that.

3. Do some service for somebody every day. "That's easy," they cried. Had they not mother to help, and baby to tend, and countless errands to run?

A week later Mrs. Palmer was walking along a narrow street, when some one grasped her arm, and a little voice said, "I did it." "Did what?" "What you told us to, and I never skipped a day, neither." The baby she carried was placed on the ground and the child related her experience. "It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I thought sure I was going to skip, and I was standing by the window, most crying, and I saw"—here her little face brightened up with a radiant smile—"I saw a sparrow taking a bath in a gutter that goes round the top of the house, and he had on a black necktie, and he was handsome."

The Psalms and the Proverbs contain a number of references to happiness and tell us how to possess it. In Psalm 144:15, we read: "Happy is the people whose God is the Lord." In Proverbs 3:13, the wise man says: "Happy is the man that findeth wisdom." In Proverbs 29:18, he says, "He that keepeth the law, happy is he." Jesus seems to emphasize the same idea where He says, in John 13:17: "If ye know these things, happy are ye if ye do them." But fundamental to all these is our text, which says: "Whoso trusteth in the Lord, happy is he."

Many persons have a mistaken conception of happiness, and seek it where it cannot be found, in material things or in external circumstances. The secret of happiness lies within you and is dependent upon your relation to God. If you put your trust entirely in God and hold fast to Him by faith, you will be happy whether you live in a palace or a hovel, on a desert or a plain, on a mountain or in a valley; you will be happy whether you are rich or poor, learned or ignorant, sick or well, young or old.

In putting our trust and confidence in our Heavenly Father, we know that He will provide us with all things necessary for body and soul; He will ask us to do only what will be for our benefit; He will make all things work together for our good; He will help us to make the best of life in this world and in the world to come.

"If solid happiness we prize,
Within our breast this jewel lies;
And they are fools who roam;
The world has nothing to bestow,
From our own selves our bliss must flow,
And that dear hut—our home."

"The minister's sermon this morning was about Adam and Eve in the garden of Eden," explained Mrs. Babby to her husband, "And I don't think some of his remarks were at all nice."

"He said that Eve didn't realize she was not decently clothed until she ate the apple. And then he looked right at us women and said, 'I wish some of you women would eat more apples.'"—Ex.

FOLK FACTS FROM CHINA'S HINTERLAND

By Grace Walborn Snyder

Where Human Beings Separate and Reunion Leaves its Question

"O Death, where is thy sting; or, Grave, thy Victory?" Was that the acclamation of an emotion come from a person who had lost courage in going on; or, was it said of another whose suffering and pain was released and ended by death? Could it have been an acclaim of triumph by one who just left a loved one go—a Jehovahite, a Christ-believer, a Parsee, a Buddhist, a Mohammedan or a Jew? I've just come from a Chinese family Buddhist funeral service. The dead person is an elderly woman whom I have known ever since I came to West Hunan. Her daughter and

I became good friends when I was still young enough that a friend's mother had a kinship with my own mother. And, so this mother and I were good friends. And she and her family are Buddhists.

There in their home, the inside rooms and the main courts were crowded with relatives and guests. Some of us stood at the shrine-end of the main hall room. The sons and grandsons, and daughters and daughters-in-law were dressed in coarse sackcloth, and the sons prostrated themselves in the outer court while the daughters knelt around the coffin. A senior male relative read a Life History of the dead woman. As he paused at each new mention of the mother's name and of her activities, the sons and daughters called their mother and wailed a-fresh. There was an hour of it. A large photograph of the mother faced the central court, and the walls were hung with draperies of memorial readings and scrolls of condolences. As a grown son fainted from his wailings, being already weakened from a season of fasting, I, too, felt myself going far away. . . .

My mind became a little confused in remembering another funeral: one in an American home where the room was filled with flower baskets, flower wreaths and plants. And in that home, too, sons and daughters had wept. And there, too, logic's reason had been stilled and emotion forced beyond control. And Vacancy and Immediacy united and made mystery of the hours. There, too, after a lull of being, the dead person's living presence walked through love's immediacy. Such is the way of Death, and Separation, and Love. Here today, where the large portrait gave living likeness of the person in the black covered coffin at its foot, there was a Mystery in the hour when food and wine were offered to the mother spirit.

Standing by the coffin of the mother of my friend this morning, I was thinking of a Mission-school Christian girl, and the words she said to me before she made her home farewells, as she went off to college. She had said, "If being a Christian means that I can't go where my mother goes when she dies, then I . . . maybe . . . I don't want to be a Christian." Some Way must answer those questions, for emotion's insistence will make its own mystery.

Newspaper errors, typographical and others, often cause amusement and sometimes lead to serious trouble. Here is a list of some of the "funniest things in print" which were not intended to be funny at all, quoted by "Pollocks' Newspaper News":

"Drury and John Lacey wish to announce that the Lacey caught at Lida is no relation of theirs. They claim none of their folks has ever been caught."

"Dozens of hens gave their all to satisfy the appetites of the town people."

"The family was made ill by pantomime poisoning."

"To trade, \$60 lady's plush coat; also girls for load of hay."

"Farmer boy, aged 40, wants position on small, slender widow's ranch."

"Mrs. Mary C. Davis and Mrs. C. H. Powell have treated themselves to nice tombstones in memory of their husbands."

"Found, fountain pen by woman half full of blue ink."

"Why kill your wife? Let electricity do it. We'll help. Electric Supply and Fixture Company."

Wife: "It's the furniture people come for the piano, George."

Husband: "But I gave you the money for the next installment."

Wife: "Yes, I know, dear; but don't say anything. I'm going to pay them as soon as they get it downstairs, because I've decided to have it in the sitting room."—**Christian World.**

WHAT ALCOHOL REALLY IS AND DOES

Dr. Haven Emerson, former President of the Board of Health, and Commissioner of Health, of New York City, professor of public health administration in Columbia, describes alcohol thus:

Alcohol is a depressant, habit-forming narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect, and whenever it is so taken in whatever amount it exerts to some degree its depressant and toxic effects.

Alcohol causes disease: psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes deaths from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents, and delays recovery.

Alcohol reduces endurance, accuracy and rapidity of muscular action of all kinds even when used in such small amounts as to show effects inappreciable subjectively by the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal diseases.

"Your wife needs a change," said the doctor. "Salt air will cure her."

The next time the physician called he found the Scotchman sitting up by the bedside, fanning his wife with a herring. Exchange.

THE RIGHT AND WRONG USE OF MONEY

Fourth Prize Essay of Group C
in the 1935 Stewardship Contest
by Lillian Ida Stanley
Harmony, Pa.

Money, according to the dictionary, is the metal coined for public use, or a substitute for it. But money is not merely that. Money is "the coinage of life," "the life blood of men"; it has even been called "time." However, unlike time, it can be saved. Money is a very great power; it measures men as well as value. It is a measure of man's time, his skill, his talents. In fact, it makes men. That it is so powerful is shown by the fact that of Jesus' thirty-eight parables, sixteen are related to the theme of money. Throughout the four records of the gospel, one in every six verses deals with money.

It has been said that money is not immortal. We know that we cannot take it in our pockets when we leave this life; yet it can be immortal. Those of us who give money to support missionaries in foreign fields are making money so, if those boys and girls who are being educated are forces furthering Christianity. That is our memorial. Surely that is a right use of money.

In "Dealing Squarely with God," by Ralph S. Cushman, a story is told of a girl who, with six others, had joined in a covenant to pay one-tenth of her income to support a mission. Her weekly wage was three dollars and fifty cents. She paid all her bills, etc., and then found out she didn't have the tenth for the mission. Then, to get it, she sacrificed her dog to a physician for twenty-five dollars. The story of this spread and finally the physician heard it. When he did, he took her dog to her and gave her one hundred dollars besides. In addition to this, he was converted. I think her money was immortal.

THE NEW DAY

A New Day dawns,
Depression fades away;
The sky again serene
Dissolves the clouds of gray.

Stout-hearted men
Emerge now from the test:
Through fiery trial and stress
They strove to do their best.

A New Day dawns,
Dispelling doubt and fear;
Good times are on the wing,
Prosperity is near.

—Grenville Kleiser.

When God made this earth, He put us here to care for everything, to be His stewards. To be good stewards, we will have to be guided by these principles:

1. Never spend what you haven't got.
2. Never buy what you do not need.
3. The best is the cheapest, if really needed.
4. Do not seek to get something for nothing or more than fair value.

Taking these one by one, the first means that we should not buy anything for which we cannot pay. It is undesirable to contract to pay at a later date, also. For the second, anyone who buys what he does not need is not a steward. But how can we tell what we need? It depends largely upon the individual. The best is the cheapest. Why should we pay more for something than we really get from it? It is more easily understood if we say the cheapest is the best. Many people are guilty of the last, seeking something for nothing. Dishonesty is the chief argument here.

The right way to spend money should be something like the following:

One-tenth to God.
Living necessities—food and shelter.
Higher education—education and music.
Care and repair of body and mind —
recreative and medical.
Government and Public Utilities—institutes ministering to welfare of community.
Maintenance of means of livelihood.
Luxuries.

Luxuries should be last on the list. A luxury is that which does not best serve man's essential need in pursuit of the highest development in respect of himself and his fellowmen. Motive is the determining force. Jews were required to give one-tenth to God. Why should we not be, too?

In 1 Timothy 6:8, we are told that we shall be content with food and clothing. Yet, after we have given our tenth, and have food and clothing, should we not spend the rest? Should we not educate ourselves so that we can better take care of this world, money, etc., which has been loaned to us? Should we not take care of our minds and bodies? In 1 Timothy 6:20, we are told to guard that which is committed unto us. Could that not mean a healthy body, and, if so, should we not take care of it, as well as money, or something like that? We must maintain our means of livelihood if we are to do any of these things.

I think that money should not be used for anything which hinders society in any

THE PASTOR THINKS

That it is a mistake to believe that a Church is a "Live Church" which can get 80 per cent of its membership to attend a Church supper and only 10 per cent to attend Church services. —Now and Then

way. Gambling, drinking, crimes, and other vices are what I refer to. The United States has more crime than any other country, and it is comparatively a new country. Money has much to do with this.

To make good use of money, we should work with it—make tools of it. Wrong usage of money is decidedly the opposite, playing with it, or making toys of it.

In conclusion, let me say that in this little poem I see just how money should be used. Let it be our prayer.

My Stewardship

From lust for gain or greed for gold,
Keep me with high and holy mien;
But if the ships of fortune bring
Some precious cargo clear and clean,
Safeguard me in my stewardship
By glimpses of thy great Unseen.

From lust for place or pomp or power,
Save me with pure and passionate pride,
Curb not the hunger of my soul,
But keep ambition sanctified.
Safeguard thy steward, Lord, each day,
By visions of thy higher way.—R. S. C.

Boy: "While Mother was sleeping, the baby got sick by licking the paint."

Caller: "Off a toy?"

Boy: "No, off Mother."—Border Cities Star.

HOW TO SUCCEED IN LIFE

By Grenville Kleiser

Success means worth-while achievement. It means undertaking a distinctive work and completing it. In the every day sense it means a high degree of worldly prosperity—financial competency. Hence success means to achieve, attain, prosper,—to win!

The money aspect of success is important and should have due consideration. Money is useful and necessary, but it is only one element in true success. In the highest sense, success implies that you have actually attained some great purpose; that you have made wise use of your thought, time, and talent; that you have diligently engaged in a worthy enterprise and accomplished it; that you have developed and rightly used your personal powers.

To make a success of your life you must know yourself. It is essential that you should have faith in yourself; should know that you have the powers you will need; should recognize the weak places in your character that you will have to amend or eradicate. Analyze yourself, examine your characteristics, good and bad, look into your habits, find out how you use your spare time, determine how efficient you really are,—in fact, learn everything possible about yourself.

What counts most in attaining success is not promise, but performance. Mere excuses, regrets, and professions, are unavailing. The highly successful men of all time have been prodigious workers, earnestly intent upon securing tangible results. More than ever before the prizes of success today go to the alert, the energetic, and the industrious.

True success in life is largely the product of definite aim and lofty ambition. You must strive to do some one great thing with all your power if you are one day to stand on the heights of achievement. When you make substantial progress every day, when you use your abilities and opportunities to the best advantage, still larger possibilities will be revealed to you. And as you persevere in this fine spirit you will surely learn that all really worth-while work must be in harmony with God, and that worthy work always has divine approbation.

It was Billie's first trip to the country. Outside the farmhouse he saw the farmer's wife plucking a fowl for next day's dinner.

"I say, ma'am," he said, "do you undress them every night?"—Exchange.

Home Education

"The Child's First School is the Family"
—Froebel

EASY BUT DANGEROUS

Florence H. Winterburn

Among the first of the human emotions is Fear. Even people who have never studied psychology know that it is the easiest thing in the world to work upon a child's sense of terror. Careful parents avoid doing it however provoking the case of naughtiness may be. Among students of little children, putting boys and girls into dark closets went out a generation ago, and more and more corporal punishment is being considered absolutely the last resort.

Yet sad to say, many, many mothers are still governing their families after the fashion they know the best and find the easiest: that of fear. Even some who have been taught better complain that any other way takes up too much time, is too tedious, and is, they contend—because they have never really made the test—less effective. And they add, "Mothers shouldn't be expected to be saints!"

Of course, we do have to remember that one of the last lessons anybody learns in life is to be patient and tolerant of faults in others. Are there many weeks in the life of any one of us—the most cultured, the best disciplined—when he or she does not yield to the temptation to criticize, to look scornful or feel disdainful? The best among us are in this respect weak. Is it strange then that mothers who have only half the strength for motherhood that they need, because of the hard strain of living in these days of excessive competition of every sort, find it hard to free themselves from the dominion of the long established habits of blaming, threatening and punishing?

I gave lectures some years ago, to "slum mothers" down on the lower East Side of Manhattan. Many were eager to learn, but a more difficult duty has seldom fallen to my lot than to try to make mothers who were either hardened, or discouraged, or weary understand that a child is not like a mass of dough, that can be pounded into shape, but rather like a delicate instrument that responds to every touch, a living, changing consciousness that remembers and that is influenced throughout the whole of life, by seemingly trivial occurrences. The biographies of great men and women often allude to a curious "turning of the way" occasioned by some light-as-air trifle. Flaxman said that his mother's encouraging smile, as he showed her his first drawing, made him an artist. On the other hand, how many unfortunates owe their downward careers to some tragic injustice in childhood!

As I was walking thoughtfully homeward one afternoon after my talk, I was suddenly confronted with a striking instance of parental folly. A father and mother were taking a walk with their two children. One was a boy of six, the other a mere toddler whose wayward little feet took him out of the direct path every few minutes. Now he stopped to gaze at a group of little girls playing with dolls on a doorstep; again, he paused to investigate a bright bit of tinsel lying in the dust. The mother impatiently admonished him every time one of these interruptions to the conventional promenade occurred, and at length, as the baby brought himself to a standstill before a beautiful St. Bernard dog which stood sentinel at the gate of a garden, and with a child's instinctive liking for animals, stretched out his hand to touch it, the woman cried out sharply, "Come away, Johnnie, he'll eat you up!"

The instant transformation in the baby was pitiable. Delight was changed by that

single sentence into terror. He ran shrieking to hide against his mother, who, half-ashamed, tried to soothe him by taking back her own words. "No, he won't," she said, "Stop crying; he won't hurt you."

What a wanton destruction of a child's faith and courage, and trust in a mother's word!

"It is certain that the early years of a child's life are of decisive importance in education. Therefore, the present tendency in many centers toward discontinuing kindergarten means irreparable damage to the educational interests of our children."—John S. Nollen, President, Grinnell College, Grinnell, Iowa.

Is there a kindergarten in your community? If not, it would be quite worthwhile to try to get one opened. Be sure that a properly trained kindergarten teacher is put in charge. The National Kindergarten Association, 8 West Fortieth Street, New York City, will gladly aid you with advice and publicity material.

WEARY

B. F. M. Sours

Weary? The whole long day is sped.
Weary? The sunset west is red—
And the angels sing to the coming stars,
As the herds are passing the evening bars,
Before night-prayers are said.

They sing the love of Christ to me,
They sing of the joy that is to be—
They sing—O the rapture evermore!—
The joy of the eternal shore!
Weary! from labor free.

And so, with angel lullabies,
Outwearied do I close my eyes,
And dream that the whole long toil
is past:
That rest has come to me at last,
To last till dawn's surprise.

Yes, weary, but life's anthem thrills
And all the weary spirit stills—
And then I dreamed of Heaven and rest—
That rest in Jesus—that is best—
Till sunrise o'er the hills.

Mechanicsburg, Pa.

FRESH DUCK

One of our college Presidents likes to tell the story of the huckster in Allentown who passed along the street shouting: "Potatoes, fresh duck!" One of the ladies called out to him: "What is the price of your ducks?" "Who said I had ducks for sale?" responded the huckster; all I said was, 'Potatoes, fresh duck.' We only 'duck' them up this morning."

Puzzle Box

ANSWERS TO—BEHEAD THESE MISSING WORDS. No. 45

1. Morally—orally—rally—ally.
2. Relined—lined—Ned.
3. Reared—eared—red.
4. Clever—lever—ever.
5. Remember—member—ember.
6. Slender—lender—ender.
7. Blast—last.

A PARAGRAPH WITH TANGLED WORDS. No. 3

"I have nese too chum and wonk too chum. If I torew my rionsem, ton a nam would go to raw; neev if the riteyusc of his trycoun menddade it."—Clemenceau.
—A. M. S.

"Are you a doctor?" asked a young lady stepping into a drug store.

"Naw," replied the youth behind the white counter. "I'm just a fizzleician."—Ex.

Children's Corner

By Alliene De Chant Seltzer

Remember we talked last week about the giving spirit of our D. V. B. S. here at Calvary, Bethlehem? And whispered something about a parcel for Japan? What do you s'pose was in that box? If I whisper that we sent it to our Mrs. David B. Schneder, for the Sendai kindergarten, will that make it easier for you to guess? Yes! You've guessed it! There were aprons in it, made from a pattern that came from Japan,—just the right size for little Kikuyo Nakamura, and Taro Hatakeyama. I wish I could send you a sample of the pretty, spriggy material Mrs. Israel Reynolds and the girls chose for them! And of course we made them all alike, so that each little kimono'd youngster would get the same kind of gift. The girls made their stitches just as fine and neat as they possibly could; nor was that all, for they cat-stitched all the edges, in black! And all the while we sewed, we learned Japanese words, and looked at pictures of kindergarten children in Japan; and if I remember rightly, we even hummed the Japanese National anthem, which the Mission Band learned by heart. On Commencement morning, one of the girls who made two aprons, told everybody about the apron project, and at her own suggestion, used our "litt'lst" sewer for a model! And Janet Yohe wrote a note to Mrs. Schneder, signed by all the apron-makers: "One of the things the Junior Department has been working on, is aprons. We hope that they'll get as much enjoyment out of wearing them as we got out of making them. Our teacher was Mrs. Reynolds. She showed us how to do them. We hope that they will like them. Yours lovingly." So here's to all my boys and girls who like to surprise children across the sea with gifts they have spent hours in making. P. S. Mrs. Schneder is one of the bustlin' ladies I know, and one of her bustling'st tasks is the bazaar held every year, for the benefit of Dr. Schneder's and our North Japan College. So if anyone at your house has a gift for that great event (It's quite the biggest bazaar I know about), send it direct to Mrs. "Bustling"!—Mrs. David B. Schneder, Sendai, Japan.

The "Michigan Bulletin", observing that "a certain percentage of the gray hairs that sprout each day on the editorial cranium are, no doubt, caused by the errors that slink past the editor and pop up in all their ugliness in the week's edition," quotes a few as follows:

"He is described as having brown hair, turning gray, and all his supper teeth are missing."

"Doctor Jones, formerly of Memphis, has completed a revival at the First Church here, during which tight members were received."

"A young woman wants washing or cleaning daily."

"Green colored girl wants work until after Christmas."

"While trimming a cottonwood tree Monday, Bill Smith suffered a severe blow on the head, when a large branch turned and struck him."

"Harry Taylor, school principal here, has a stone applejar that has been in the family 109 years. Next year it will be one hundred and ten years old."

"Young Lady—Eighteen years old as beginner in respectable office or otherwise."

A FATHER'S EXAMPLE

A man in Buffalo left home one morning after a heavy snowfall to go to work. His feet sank into the snow on the sidewalk, making great big tracks. He had just reached the corner, where he was about to turn into the saloon, for what he called a "bracer", when he heard his five-year-old boy calling to him, "I'm coming after you, daddy; I've got my feet in your tracks." And, sure enough, he was coming along, putting his little feet in his father's big tracks. The man didn't stop in at the corner saloon that morning. He didn't want his boy to follow his tracks there. It made him think, as never before, that whatever tracks he made, his youngster was sure to follow in them. A saloon by any other name will smell as bad and work as devastating consequences.—H. E. Luc-
cock, "Five Minute Shop Talks".

The Family Altar

Dr. Edward H. Wessler

WEEK OF AUG. 19-AUG 25, 1935

Golden Text: "He was a good man, and full of the Holy Spirit and of faith." Acts 11:24.

Theme: Barnabas (A Consecrated Man of Means).

Memory Hymn: "I Need Thee Ev'ry Hour".

Monday: Christian Brotherhood

Acts 4:32-37

This passage of Scripture deserves much more careful consideration than it ordinarily receives. In our modern life and with our conceptions, we tear it to pieces and declare how impossible such a way of living would be. The point that we overlook is the connection in which this is given. These people who did this, according to the record, were people who prayed when they came together until the place where they were gathered was shaken. This was the evidence, or the indication that the Holy Spirit came upon them and were filled with the Holy Spirit. In other words, these people who lived in this way were people filled with the Holy Ghost. Shall we easily tear to pieces, or criticize, what the Holy Spirit wrought in these people? Shall we not ask ourselves the question whether in what follow, the New Testament people of God did not perhaps make the same mistake that Old Testament Israel did when it decided it wanted a visible King instead of the invisible Jehovah?

Prayer: Our Father, it is evident to us that we should be a brotherhood of Christian people, living as one family. O how our very natures with desires contrary to a child of God strive against what our wills know to be right. Be gracious unto us, and lead us into the paths of Christian brotherhood, against our natures. Amen.

Tuesday: Barnabas Befriends Saul

Acts 9:26-30

Saul had perhaps never faced a more trying experience in his life than when he returned to Jerusalem after his experience on the Damascus road. He found that he could not join the group of believers, because they did not trust him. They could not believe that he who just recently had so persecuted them, did not have sinister motives back of his wishing to join them. They could not believe that he had become a disciple. Saul needed a friend badly and he was befriended by Barnabas, who cleared the situation for him so that he could go in and out among the believers in Jerusalem. Barnabas played an important part in that first Christian Church in Jerusalem. It was his judicious and tactful understanding that helped him see the Church through trying situations. He was undoubtedly a conse-

crated man, and being a man of means, was also a man of great influence.

Prayer: Give unto us a consecration like that of Barnabas, O God, so that we may also wisely deal with our fellowman. Give unto us men of means who are also consecrated men, men of influence for the trying situations that come upon Thy Church. Amen.

Wednesday: A Spiritual Adviser

Acts 11:19-26

When a serious situation developed in the Church in Antioch of Syria, which had been begun by those believers who were scattered during the persecution that cost Stephen his life, the mother Church in Jerusalem needed a strong, tactful, judicious man to send there, so that needless trouble might be avoided. It was Barnabas whom they sent. And Barnabas met the situation as a good counselor and adviser. He avoided further trouble by wisely sizing up the situation as a spiritual adviser and the Church continued to grow. It was Barnabas who saw this growing new Church needed the best leader that might be found and in his search of mind to find the right man, he hit upon Saul of Tarsus. He secured Saul, and this Church in Antioch proved a great blessing to the world. We should not forget the part Barnabas played in it.

Prayer: Awaken for us in the Church today, O God, men like Barnabas, men who with a consecration are devoted to the Church. Help men of today to see that they are doing the most for the world and themselves when their first interest is in furthering the Christian Church, an institution that strikes at the root of evil. Amen.

Thursday: Caring for Needy

Acts 6:1-6

Here we have the first steps toward developing an organization among the followers of Jesus, the first steps toward an organization leading up to the organized Christian Church of today. It came out of a situation in which those followers were getting into difficulty caring for the needy. Caring for the needy in any community has always been attended with difficulties. However, it is a work the Church can not overlook. The Church is here for difficult situations. Christianity is a way of living that is to offer the solution for difficult situations. That first Church chose men for this work, men of good repute, full of the Spirit and wisdom. It is a high calling for anyone to give time and energy toward the caring for the needy. A consecration to such a duty is surely well pleasing to God. It is the needy whom Jesus came to minister to.

Prayer: Give us men and women who are concerned about the needy in this world, O God. Turn our self-centeredness into a needy-centeredness and show us how in that way we find the real joy of life. Lord Jesus, Thou Who didst seek out the

needy to help them, make of us followers of Thine in deed. Amen.

Friday: The Grace of Sharing

Philippians 4:14-20

Paul gratefully acknowledged to his Philippian Church his debt of gratitude toward them for their grace in sharing. They shared Paul's troubles in helping him. They kept in touch with him as he went on about his work of preaching the Good News to others. They sent him gifts to minister to his needs. He had shared with them what was given him by the Lord Jesus Christ, and they are so grateful that they in turn share with him what God has given them. Those Philippians had no doubt learned from Paul how to look on their possessions, not as their own, but as given them to be used for the welfare of all. This grace of sharing is not yet developed in the Church as it needs to be. It is a virtue that brings rich blessings unto the sharers out of that wealth of glory God offers in Christ Jesus, unto Whom sharing with a Christian spirit is a fragrant odor and an acceptable sacrifice.

Prayer: Show us out of our present day troubles, our Father, how badly we are in need of the grace of sharing. Show us out of our experiences we have passed through, our mistakes in claiming as our own what was given to us for all. Amen.

Saturday: Pure Religion

James 1:19-27

James has here enumerated some things that should be found in the life of the Christian. It might be well to list them. First there is self-control in speech and temper. For says James, man never does sane things when he is angry or has lost self-control. He never does what will please God. Second, there is the necessity and blessedness of obedience. For says he, we are only imposing a delusion upon ourselves when we are merely hearers of the message and not obedient to it. Third, brotherly love and purity of life are essential. Curbing the tongue he names as one of the things we need to watch. He then gives us an example of pure religion, namely, visiting the fatherless children and widowed women in their time of trouble.

Prayer: Gracious Father in heaven, forgive us our neglect of those whose troubles bear down upon them because there is no father in the home. Hold this need out before us until we shall give of our sympathy and our means to help. Teach us daily that pure religion is living, more than believing. Amen.

Sunday: Acceptable Offerings

Psalm 96:1-10

The poet is here gripped by Israel's missionary calling among the nations of the world. God had come to Israel and out of this should come His government of all the nations of the world, not as a political triumph but as a spiritual reign of God on earth. Through His touch with Israel all nations should find their salvation through a recognition of Jehovah, who created the heavens, as the only true God. All are to come and worship Him in His temple in Zion. This calls for a new song. The wonder is too great to be expressed by a familiar hymn. Such songs of praise, such expressions of joy and happiness for what God has done are to Him the acceptable offerings. When our hearts overflow in praise and our songs are new songs to God, He is pleased. Then we have caught the purposes of His doings in the world.

Prayer: Help us, our Father in heaven, as we look into the future, to have good confidence in Thee. Move us by the fact that Thou Who hast made the world, wilt not let come out of it as an ultimate goal, anything that is not good, that all forces of evil must eventually be stayed, and filled with expectation, let us now bring the acceptable offerings to Thee. Amen.

FOOD FACTS

Did You Know That:

- Cup for cup, orange juice excels tomato juice in vitamin C content but dollar for dollar the tomato yields more.
- The curd tension of milk is slightly reduced by pasteurization.
- One air line served over 75,000 chicken sandwiches to its passengers during a single year.
- To make one gallon of standard maple syrup about 35 gallons of sap are needed.

These "food facts" are compiled by the Division of Consumers Information, New Jersey State Department of Agriculture.

BOOK REVIEWS

A Dictionary of Modern American Usage.
By H. W. Horwill. Oxford University Press, pp. 360. \$3.25.

In this timely volume a most useful service has been rendered by Mr. Herbert W. Horwill, well known in America for the weekly column on "Literary London" in the "New York Times Book Review", and one of the editorial contributors of the "Messenger", whose monthly contributions, "Trans-Atlantic Echoes", are much appreciated by discriminating readers.

Mr. Horwill has spent 6 of the last 30 years in the United States, and his book is a labor of love which is designed (1) to assist English people who visit our country, who meet American friends, who read American books and magazines, or who listen to American "talkies"; (2) to enable Americans themselves to see more clearly how our environment and conditions of life have modified our language and thus to make English speakers and writers more intelligible to us; and (3) to provide material for any student of language in any land, who concerns himself with tracing the changes in significance to which words are subject in the course of history.

Few of us, indeed, have realized what a subtle and frequent cause of misunderstanding lurks in the fact that so many familiar words are used with different meanings in these two English-speaking countries. Such a book should serve, therefore, to facilitate intercourse between England and the United States, and help cement a friendship which is of such basic

importance to the world. The book represents a vast amount of industry and reveals differences in idiom quite unsuspected by ordinary men. —L.

Hearts at Attention, by John F. Hagen. Fleming H. Revell Co., New York. 111 pages. Price, \$1.50.

The title of this book takes on added meaning when one learns that the author is a chaplain in the Reserve Corps, and chaplain to the New York Military Academy, Cornwall-on-Hudson, New York. The book contains 17 straight-from-the-shoulder, man-to-man talks to the students at chapel services. Many of us find it difficult to speak to young people with any degree of success. This book has special value for such of us. Perhaps a reading of the book will make some ministers more popular with the young folks of their congregations who resent being "preached at." The book contains a store of usable ideas and material for sermons of one's own creation. Each sermon is headed by a Biblical text and is constructed from a homiletical standpoint. The author's father is a professor of homiletics—a gentleman of the old school—and we note the effects of a fundamental home training and respect for the family altar running through the sermons. If more books contained this same quality there would not be so many books of "moral essays" cluttering the market. Sermons for various occasions are included, and a number of them are followed by prayers. There are books — and books—of sermons. The reviewer thinks this one has real value for those who enjoy the privilege of preaching, as well as for those who enjoy reading sermons that are readable. —C. A. Q.

The New Deal, in June, increased the number of government employees to the largest since the World War, according to a report issued Aug. 2 by the Civil Service Commission. Most of the workers, the report said, were appointed without examination.

The 9th congress of the World Christian Endeavor Union opened at Budapest Aug. 2, attended by 600 delegates, 100 of whom are from the United States.

Sales to collectors of special issue imperforate and ungummed postage stamps netted the government \$1,663,717.66 between March 15 and June 15, according to final figures made public Aug. 3 at the Post Office Department.

18,000 musicians on relief rolls are to be employed on what is termed a constructive and far-reaching musical program, calculated to bring music of all kinds to villages and cities in every part of the country, according to the Federal Arts Relief Program.

President Roosevelt moved Aug. 3 to get the nation's vast land use and resettlement program under way by approving an allotment of \$12,000,000 to the Forest Service for the purpose of taking land out of cultivation and developing it for other uses.

One out of every three married couples in the United States are classed as "childless" by the Census Bureau. City couples had fewer children than rural families and childless Negro families were more numerous than white.

The Federal Deposit Insurance Corporation in the fiscal year ended June 30 made a profit of \$4,716,409 after paying all operating expenses and allowing for losses in 19 closed banks, Leo T. Crowley, corporation chairman, asserted in his annual report Aug. 4.

The conflict between the National Socialist State in Germany, and the Catholic Church reached the stage of open declarations of war Aug. 5 when both sides issued fiery proclamations calling upon the followers to rally to the battle. The Pope sees trouble and encourages the fight for defense of religion.

The Nazi drive against the Jews also continues. More towns barred Jews from owning property and their children from the public schools, and the drive against Jewish business has shown no abatement.

The tax-the-wealthy bill, designed to produce upward of \$250,000,000 in new revenue, was passed by the House Aug. 5 by a vote of 282 to 96 and sent to the Senate, 18 Republicans voting for it and 18 Democrats against it.

In the presence of Secretary Ickes and about 30 other officials, Charles West, President Roosevelt's "contact man" with Congress, was sworn in Aug. 5 as the first Under-Secretary of Interior. The post was created by Congress at this session.

Frank H. Hitchcock, former Postmaster General and chairman of the Republican National Committee, died at Tucson, Ariz., Aug. 5. He was 65. In 1931 Mr. Hitchcock celebrated the 20th anniversary of the air mail he inaugurated as Postmaster General by giving Earl Ovington a bag of mail from Tucson airport and sending him to Washington. It was Ovington who carried the Postmaster General's first mail from Washington in 1911.

Dr. John W. Keefe, 72, founder of the American College of Surgeons, died Aug. 5 at his summer home, Narragansett Pier.

Cornelius Van H. Engert, Aug. 5, presented his credentials as First Secretary of the United States Legation to Emperor Haile Selassie, of Ethiopia. Mr. Engert formerly was stationed in Cairo, Egypt.

SHOULD TEACHERS TAKE OATH OF ALLEGIANCE?

Probably no class of citizens could take the oath of allegiance to the United States and swear to support its Constitution and the Constitutions of their respective states with more good faith and with more complete absence of mental reservations than

NEWS OF THE WEEK

Mrs. Henry W. Elson

The statesmen of 14 nations assembled for a momentous extraordinary session of the League of Nations Council July 31, to consider the Italo-Ethiopian dispute.

Frederick H. Gillett, former U. S. Senator from Massachusetts and for 6 years Speaker of the national House, died July 31 at Springfield, Mass. He was 83, a Republican of the Old Guard. He served in Congress for 38 years.

55 lives were lost in the sinking of the Soviet submarine B-3 in a collision in the course of the manoeuvres of the red fleet in the Baltic Sea, Aug. 1.

In the face of open opposition of President Roosevelt and on the eve of taking up of the Wealth-Sharing Tax Bill in the House, Democrats of the Ways and Means Committee decided, July 31, to offer an amendment to the measure, granting a limited tax exemption to corporations for contributions to charity.

The Government which last year paid North Dakota farmers for destroying their drought-starved livestock was asked July 31 to provide more cattle to eat up these farmers' overabundant feed supply. The request by Senator Frazier to the Rural Resettlement Administration, was prompted by reports of a rust scourge which threatens to turn an unexpected abundant grain yield into another crop failure. Senator Frazier proposed that Dr. Tugwell's relief agency investigate the feasibility of shipping livestock into the State.

On the theory that outdoor life builds better bodies, the government has agreed to spend more than \$19,000,000 on sports fields within the next few months.

The Department of Labor of Illinois has begun an enforcement of the new 6-day-week law, requiring employers to give workers a 24-hour rest period each week.

Pope Pius left the Vatican July 31 and

motored to Castel Gandolfo where he will spend the next two months in the cooler atmosphere of the Alban Hills in the villa restored last year to its traditional use as the summer residence of the Pontiffs.

The collapse on July 31 of the house where Marie Curie, co-discoverer of radium and Nobel Prize winner was born 75 years ago at Warsaw, caused the death of 4 occupants and injuries to 16.

When Miss Jose Laval, daughter of the Premier of France, marries this month Count Rene de Chambrun, nephew of the late Nicholas Longworth, her dowry will be 10,000,000 francs, according to a recent statement.

Wiley Post, the famous one-eyed aviator, piloted a new red plane and accompanied by his wife, left San Francisco Aug. 1 on the start of an 8,000 mile pleasure trip to Moscow.

President Roosevelt, Aug. 1, named 34 representatives of business, labor, agriculture and educational institutions as a national advisory committee to the \$50,000,000 national youth administration. Among those named were Amelia Earhart, the flier, William Green, president of the American Federation of Labor, and Owen D. Young, chairman of the board of General Electric Company.

For the first time since the summer of 1930 the number of registered unemployed in Britain has fallen below 2,000,000.

Harukazu Nagaoka, former Japanese Ambassador to France, now strongly leads in the nomination for Judge of the World Court to succeed the late Mineichiro Adachi.

The House, Aug. 1, rejected for the second time the "death sentence" for utility holding companies, favored by President Roosevelt and passed by the Senate. The vote was 210 to 155.

the teachers. The objection to the measures now pending in several states to require such an oath is not that it requires, on the face of it, anything that they ought not to grant or are not willing to grant, but chiefly that it is part of a campaign to demand something quite different from loyalty to the nation and its government and laws. The obvious purpose is to embarrass, intimidate and, if possible, eliminate social liberals. The confusion of patriotism with devotion to some particular set of political or economic arrangements is an ancient and common fallacy. A militaristic system of "national defense", a laissez faire system of competitive industry, a financial system which makes private profit the motive for every enterprise and distributes rewards without reference to the value of services rendered—all these are among the articles of political faith most dearly cherished by those who are now loudly clamoring for an oath of allegiance from the teachers, under the delusion that adherence to the Constitution is equivalent to a defense of the status quo. All teachers ought to be loyal to their country, and doubtless all but a negligible minority of them are. If any hesitated to take the oath they would not be the ones (if there are any such) who are conspiring to overthrow the government by force. They would be, first, those who recognize the motive of this drive against liberals for what it is and resent the demand as a slur upon their patriotism and, second, those with supersensitive consciences who are unwilling even to seem to deny their liberal faith by burning incense to the Caesar worshiped by those who demand the oath.—*The Christian Century*.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

Plans are in progress to make the 48th Annual Convention of the W. M. S. of Eastern Synod a most interesting and inspirational event. Much of the spirit of the recent Triennial Convention of the W. M. S. G. S. should be reflected in the activities of these sessions. The Convention dates are: September 24, 25, and 26; the place, First Church, Reed and Washington Sts., Reading, Pa., Rev. D. J. Wetzel, pastor.

According to the constitution of the W. M. S. E. S., each local W. M. S., G. M. G. and Mission Band is entitled to one delegate. Each Classical Society should send its president, 2 W. M. S. delegates, one G. M. G. delegate and one Mission Band delegate. Life members of General Synod and pastors' wives living within the bounds of Eastern Synod are also voting members at these sessions as well as the elective officers of the W. M. S. E. S., Synodical departmental secretaries, ex-presidents and chairmen of standing committees.

All credential blanks properly filled out should be sent to Mrs. H. C. Stauffer, 229 Reilly St., Harrisburg, Pa., by Sept. 15. Delegates desiring entertainment, which includes lodging and breakfast, please write to Mrs. Milton N. Gerhard, 1422 Linden St., Reading, Pa., by September 3.

Echoes from the Collegeville Conference. Dr. Charles E. Schaeffer, secretary of the Board of Home Missions, on Sunday evening gave a fine talk on "Stewardship." He stressed the fact that the strength of the Church at Antioch lay in the fact that they had learned to give. This Church of 200,000 members was the largest Church that ever existed and its members had definitely been taught to give. Now, today, if we don't

give, we will not drop dead physically, but we are dying in heart and in soul truly. Stewardship and this matter of giving is a really important affair for the welfare of the heart and soul. Much of our Church giving today is by the old cistern method. At the cistern, water had to be first poured down, and then by much pumping water could be gotten. So, today we pour bowls of soup or chicken and waffles, etc., down the throats of our people and then must go after them and coax them, pump hard, and we may finally get something out of them. But our Church giving should be of a different type. Like the water that flows freely from a fresh spring and gives much help to the farm land around, so our giving should be free-flowing to help much in Christ's work. Then we need not pump. Money will come.

Probably the most spiritual influence of the whole Conference was the presence of Miss Minerva Weil, evangelistic missionary of Shenchow, China. Every afternoon a group of interested delegates came to hear her message on personal evangelism and the methods and Bible verses she uses in winning souls for Christ. The real faith that Miss Weil has in God, her deep faith in prayer, as well as her faith that some day in God's own way His teachings will be worked out in the hearts and lives of men and among nations, all left a very deep impression on the group. There is much need for more prayer among Christian individuals and then an ambition and a desire to work to help carry into execution the object of our prayers. "We can do more than pray after we have prayed but we cannot do more than pray until we have prayed."

Several unusually fine pictures of Jesus were given during the Bible hour by Rev. Calvin H. Wingert of Norristown, Pa. The first picture given was Jesus, the "Lord of All," as pictured by the first preachers in the Book of Acts. Here we get the picture from Peter who knew Jesus intimately. He gives not much of Jesus' earthly life but Jesus raised to the right hand of God from which position He still works through men, giving His spirit to all Christians today. The 2nd picture was Jesus, "The Son of Love," as pictured by Paul, the Apostle. The most unusual thing to Paul was the Resurrection. Another picture of Jesus was given as a "Man of Power" as pictured by Mark who was the first to write a biography of Jesus some 40 years after

His death. This is a Gospel of repeated action written really to be used by the missionaries as they traveled from Church to Church. Again Jesus was pictured as "The Prophet" by Matthew. Here many of the widely scattered sayings of Jesus are brought together for our use today. Matthew is probably the most widely read, the most influential and powerful Book in the world. Last, Jesus is pictured as the "Physician" by Luke who himself was a Greek physician. Here Jesus is a Savior of men. Christ says, "I come to seek and save the lost," which shows how Jesus was ready to save the whole human race, not only the Jews. Jesus here is the Master of joy, of rejoicing and optimism. Jesus is a sympathetic Christ, loving all.

CEDAR CREST COLLEGE

The Cedar Crest College girls enjoyed the "All-College Hour" at the conclusion of the 46th annual reunion of the Evangelical and Reformed Church held at Pen-Mar on July 25 with 1,200 members of the Church from Pennsylvania, Maryland, West Virginia, and Virginia present. Vincenzina DeBellis led the four songs and college cheers.

According to the present enrollment, the catering class at Cedar Crest will have 65 members, including three valedictorians: Irene Thompson, valedictorian of the class of 83 in the high school at Sanford, Maine; Etta Goldstein, valedictorian, Allentown High School class of 608; and Marie Weaver, valedictorian of Castasauqua High School senior class of 81 members. There will also be girls from Connecticut, about 10 from New York state; 20 from New Jersey; and several from distant parts of Pennsylvania. Many of the girls are on their high school honor rolls.

College students are becoming more serious-minded according to statistics issued at Cedar Crest College. Out of the 200 girls enrolled at that institution, 37 averaged \$155 in earnings to help pay their expenses last year. Not only do the girls do regular work every second week for the college, in a system worked out by President W. F. Curtis and Rev. E. W. Kriebel, treasurer of Cedar Crest; but they also secure positions during vacation time. In a few cases, girls have earned as much as \$200 or more in department stores, at parks



CEDAR CREST COLLEGE GIRLS AT THE ALL-COLLEGE HOUR AT THE ANNUAL PEN-MAR REUNION, WHICH WAS IN CHARGE OF DR. HENRY I. STAHR, NEW PRESIDENT OF HOOD COLLEGE

Left to right (first row): Mary Kriebel, Allentown; Mrs. C. F. Neuweiler, Allentown; Vincenzina DeBellis, song leader, Bethlehem; Mrs. Elizabeth Metzger, Allentown; and Betty HassKarl, Allentown.

Back row: Marjorie Diefenderfer, Allentown; Mina Butz, Allentown; Arlene Nicholas, Helertown; J. A. Tallmadge, Cedar Crest; Margaret Brookhart, Lancaster; Mildred Strauss, Emaus; and Margaret Sipple, Frostburg, Maryland.

in or near the city, or in stores as retail saleswomen.

About ten per cent of the undergraduates receive help from the United States Government through the channels of the Harrisburg SERB officials. Mr. Aubrey Williams, who with Margaret Roche is in charge of the National Youth Movement to aid college students, help adult education and supply funds for high school education, has written Professor J. A. Tallmadge, assistant registrar at Cedar Crest, to the effect that this aid will be continued during the college year 1935-36.

This work pays sums varying from year to year, but generally amounting to over \$100. This is paid at the rate of \$15 a month for thirty hours rate—according to last year's procedure.

Among types of work done at Cedar Crest are: library work, cataloguing books, acting as hostess in the dormitories, secretarial work for officials and faculty members, dining room work, taking care of the college store, research carried on by student social workers, and selling papers to the students. Girls who have had secretarial work have usually been able to act as secretaries to local business or professional men. So popular is the work at Cedar Crest that the institution finds itself in some difficulty to find enough types of activity to satisfy those who wish to earn part of their education.

ONE BOOK A WEEK

(Continued from Page 2)

In the need of the present hour, we have modernists bitterly disputing the fundamentalists. Three movements are professing to meet it: Anglican sacramental ritualism, Buchmanism and Barthianism. "There are signs of the impending recovery of faith." "Hope rests with those who are out to recover the forgotten ideals and the lost radiance of personal religion." The present distress, moreover, is not unique—it is part of the general social upheaval. "However much Protestantism is to be reproached for the tardy appearance of its social consciousness," it has a future.

Its roads are converging. The "dual principle" of Protestantism is that of inner unity with diversity on questions of faith. The "most effective expression" of unity is in the Federal Council. Some of the divisive factors are permanent. Some are the necessary prices to pay for "freedom of conscience". The open approaches to unity are not by elimination. "If unity is to be contingent upon the mutual acceptance of points of doctrine and practice, the thought of it might just as well be abandoned." The development of the Federal Council, in view of the tremendous task, is heartening. Nevertheless, there must be "a more comprehensive theological understanding", while the union to which we must look will need to have "a full recognition of abiding differences without any outside pressure toward uniformity and authority" of the Roman type.

Dr. Seebach, after his searching analysis of what is vaguely termed "Protestantism", eliminates those excrecences which have grown up around it and in it, as represented by its major bodies, and finds an inherent and persisting "unitive" principle, which is finding its way to federal union. Indeed it is the very completeness with which he treats history that gives confirmation to his faith, and his testimony, coming from a Lutheran, is all the more forceful, for if that body and the Episcopal should enter heartily into the federative movement, a unity would be accomplished which would go far towards enabling the Churches to work and worship together, without waiting to formulate with exactitude those intellectual aspects of religion which are the creeds and which we all see "through a glass darkly" and our Protestantism would be defined in terms which the common man would understand.

—Charles S. Macfarland

Other Books This Week

Special Day Sermons; Leach and Ward (Cokesbury). Valuable in the way of suggestions.

His Witness; Andrew Sledd (Cokesbury). A commentary on Acts, good for both homiletical and class purposes.

Mirage and Truth; M. C. D'Arey, S. J. (Macmillan). Lofty in tone, positive in temper, liberal in spirit, Roman Catholic in method, morally searching.

—C. S. M.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Tenth Sunday after Trinity

August 25, 1935

Barnabas

(A Consecrated Man of Means)

Acts 4:36, 37; 11:19-30

Golden Text: He was a good man, and full of the Holy Spirit, and of faith. Acts 11:24.

Lesson Outline: 1. The Ministry. 2. The Man.

Barnabas is best known as the friend and companion of Paul. This close association with a man greater than himself tends to obscure his native worth. Certainly, Barnabas deserves a high place in our present series of representative men and women of the Bible. Next to Paul, he is the most commanding figure of his time. In sheer winsomeness, he is second to none. He is well named "The Great-hearted."

I. **The Ministry.** Barnabas was the name given by the disciples to one Joseph, a Levite from the island of Cyprus. Like Stephen, therefore, he was a Hellenistic

Jew, born and bred among Gentiles. Thus, by birth and training he was peculiarly fitted to serve as a connecting link between Jews and Gentiles. He had a sympathetic understanding of the ways of both. It was his providential mission to facilitate and aid the spread of the gospel beyond the narrow boundaries of Judaism.

We recall that, after the death of Stephen, persecution came upon the Church at Jerusalem, and dispersed the disciples. Unwittingly, the enemies of Jesus became missionary agents. God used the wrath of men to praise Him. The storm of persecution blew gospel-sparks to distant places.

Among them was Antioch, three hundred miles north of Jerusalem. The city was famous for its wealth and beauty, and infamous for its wickedness. Here a great fire was kindled that shed its light and warmth to the ends of the earth. Directly, Antioch became the second center of Christianity, and the cradle of mission throughout Asia Minor and Europe. This imperial city, numbering over half a million people, was the theater of Barnabas' memorable ministry.

We do not know the time or the manner of the conversion of Barnabas. But there

can be no question of its thoroughness. His surrender to the Master was complete. When he first appears in our narrative, he consecrates all his wealth to the cause of Christ. "Having a field, he sold it and brought the money, and laid it at the apostles' feet" (4:36, 37). Soon this new convert was held in high esteem by all the members of the mother-church in Jerusalem.

It was his personal influence that commended the converted Saul to the apostles, allaying their natural suspicion and winning their confidence (9:27). Later, when the alarming news reached Jerusalem of the establishment of a Gentile mission in Antioch, it was Barnabas who was sent to investigate the matter. His mission was difficult and delicate. The rise of that independent Gentile Church presented a grave problem to the Jewish Church at Jerusalem. Much depended on the person of the commissioner. A censorious bigot, lacking breadth and spiritual insight, would have caused dissension, and, perhaps, disruption. But Barnabas measured up to his task. When he came to Antioch, "he saw the grace of God, was glad, and exhorted them all" (11:23).

But the most important service of Barnabas was that he opened the door of opportunity to Paul. According to an early tradition, both had been at school together. That may well be true, for Cyprus is not far from Tarsus, whose university was famous. At any rate, it is probable that they had known each other before their conversion. Christ, then, strengthened and deepened their friendship.

Several years had elapsed since Barnabas had championed the cause of the converted persecutor at Jerusalem. Meanwhile Paul had returned from his sojourn in Arabia, and was now living in Tarsus, his home, working at his trade and preaching Christ. But when Barnabas realized the strategic importance of Antioch for the spread of Christianity, "he went forth to Tarsus, to seek for Paul."

In energy and ability, this gifted Man of Tarsus seemed to be God's chosen vessel for the work at Antioch. Hence, ending his gracious ministry of exhortation and edification, Barnabas hastened to Tarsus, in quest of Paul.

Thus, through Barnabas, the mighty Paul was launched upon his triumphant career. For a year these two labored side by side, exhorting and teaching. The Church in Antioch grew in grace and truth, and soon became an influential center of Christianity.

It was here the significant name "Christians" was first given to the disciples of Jesus. Here, also, practical Christianity manifested itself when the Gentiles of Antioch sent aid to their suffering Jewish brethren in Jerusalem (11:27-30). When Paul and Barnabas returned from this expedition of love, they were solemnly ordained for the work of the Church.

Soon the two friends set forth on their first missionary tour through Asia Minor, visiting first of all Cyprus, the home of Barnabas. After their return from this momentous journey, both attended an important conference at Jerusalem (Acts 15). Then they returned to their old task of preaching and teaching at Antioch.

In due time they planned a second missionary journey, to revisit the scenes of their former labors and to visit new fields. But they could not agree upon John Mark as a companion, who had deserted them in the first campaign. So "they parted asunder one from the other." Barnabas took John Mark, his cousin and sailed to Cyprus, while Paul chose Silas and journeyed through Syria and Cilicia.

There is no further mention of Barnabas in the Book of Acts. But Paul refers to him repeatedly in his epistles (I Corinthians 9:6; Galatians 2:13; Colossians 4:10). They were no longer active associates in their labors for Christ, but, in spite of their disagreement, their old friendship was not forgotten. We have no authentic knowledge of the subsequent labors of

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Barnabas, nor of his death. Our information on these points rests upon tradition.

II. **The Man.** The subtitle of our lesson is "A consecrated Man of Means." How large these means were we do not know. It is the inner stature of the man, the riches of his soul, not his material possessions, that impress us. That is his outstanding characteristic, from our first glimpse of him until he recedes into the shadow of tradition. That, evidently, was the impression he made upon his contemporaries, for they named him "Barnabas," which means "son of consolation."

Thus, we may picture Barnabas as a whole-souled, large-hearted, lovable man, who gave his all to Christ. His friendliness made friends everywhere. It turned suspicion into trust, and fear into love. His kindness brought comfort and consolation to many. Even his physical stature seems to have been cast in a large mould. The rustic pagans at Lystra thought that he was Jupiter, while Paul, his companion, was taken for Mercury. That same largeness was characteristic of the inner man.

Note his action, for example, in reference to his private property. He sold it, and gave the entire proceeds to the Apostles for the common good. You may question whether that was a prudent or practicable thing to do, but all must agree that it was generous to a fault. If Barnabas were living today, rich or poor, he would be an enthusiastic supporter of every good cause, a hilarious giver of self and substance.

Observe him as the champion of Paul, when the vanquished persecutor came to Jerusalem after his conversion. The members of the local Church met him with fear and distrust, and there were good reasons for their cold reserve. Logic was on their side. But Barnabas came to the fore, as the sponsor for Paul. He trusted and commended him. It was love that cleared his vision and made him sure of the reality of Saul's transformation. And his great heart did not deceive him.

His work in Antioch further illustrates the lovable character of the man. When this "good man" arrived on the scene, as the emissary of the mother-church, he faced a situation full of peril. But Barnabas saw only "the grace of God." Being a good man himself, he had a keen eye for genuine goodness in others, and a ready tongue for its public recognition. "He was glad and exhorted them all."

Thus he averted storm, allayed strife, and edified the Church. Then he went in quest of Paul. He might easily have become the honored leader of Christianity in Antioch, but, like the Baptist, he was content to be the forerunner of a greater man. With rare humility, he thrust Paul into the foreground, glad to decrease that the cause might increase. Greater humility than that hath no man.

Our final glimpse of Barnabas worthily rounds out the picture. He is the son of consolation, great-hearted to the end.

It may well be that reason and right were on Paul's side, in their controversy about John Mark. The young man had flinched and failed miserably on the first missionary journey. He had deserted his companions when they faced their first real difficulties. Paul felt deeply about this matter. He refused to jeopardize the success of their second venture with quitters like John Mark.

We may admire Paul for his uncompromising loyalty to a great cause, but we love Barnabas for his large-hearted human sympathy. After all, Mark was a mere lad; moreover, he was his cousin. He deserved another chance. He got it, and he took it gloriously; thanks to Barnabas. We rejoice that our destiny rests in the hands of a God who, in His judgments, resembles Barnabas.

So lived Barnabas, "a representative man of the Bible." He was "a good man," saith the Book. Just that. Not rich, strong, learned, but good. That was his salient characteristic. And precisely that makes him truly representative of the followers of Christ.

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CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Aug. 25—Finish What You Start. Luke 9:62; Jas. 1:5-8.

In studying the life of Jesus one is impressed with His passion for completeness. He never adopted half-way measures. He never stopped at the half-way house. He always went all the way. He finished what He started. In His high priestly prayer He said to the Father: "I have accomplished the work which Thou gavest Me to do." On the cross He exclaimed: "It is finished." He rebuked those who sat down to build a tower and could not finish it. What Jesus began to do He completed. He left nothing undone.

He finished the work of redemption. Of Terah, the father of Abraham, we read that he "died in Haran". Now, Haran was midway between Ur and Canaan. He had started out to go to the land that lay before them, but he died midway. He never completed his journey. He is a type of those who start out all right but who never attain, who never reach their goal. They come to an end before the end is reached. How many people there are who stop short before they arrive. So many never arrive. Either they become weary, or lose interest or their minds are diverted. There are lots of people who dabble in many things, but they never finish anything. They are unstable, vacillating, and easily switch from one thing to another. St. James is speaking of such people in his epistle, and the remarks he makes about them are not complimentary at all.

The writer of the Epistle to the Hebrews has a whole chapter in which he recounts the deeds of some Old Testament heroes, but at the end of that record of glorious achievement he says: "Nevertheless they attained not." They just came short of something. Then in contrast to these who did not attain he presents the picture of Jesus—"The author and finisher of our faith." The writers of the New Testament were always ready to state that Jesus went all the way. He did not stop on Calvary, nor in the grave, but also ascended into heaven. Therefore His work, His mission is complete.

Some folks fail to finish what they start because they find the task too difficult. The obstacles are too many. They become discouraged. They are disappointed. Consequently they stop and turn to something else, only to find that this also has its difficulties. There are others who fail to finish because the task is too easy. They see nothing in it that challenges them to do their best. There is no inspiration in it and they become disgusted. Some folks do not have the patience and perseverance necessary for the accomplishment of a given task. They tire so soon. We call such folks frivolous. They flit from one thing to another like birds jump from twig to twig. Of course, such folks seldom ever amount to anything. They never accomplish anything worth while. It is only by persistent, painstaking, continuous effort that any great task is achieved. We are living in a very frivolous age. We start many things but we finish only a few. We cannot continue at anything for a prolonged and sustained period. We must have frequent changes, and the result is that we have so little to show for our efforts. How much better it would be if we would undertake fewer tasks and do them better and bring them to final completion.

This habit of doing things only half has a reflex influence upon our character. It tends to make us satisfied with mediocre achievements. We come to do slipshod, careless work, and this reflects itself in everything that we attempt to do. We soon lose the ability to do anything really worth while. But if we hold steadily on to the very end we are preparing ourselves for even greater achievements.

There is nothing that gives one greater joy and satisfaction than to bring to completion what one starts. It is the joy of victory, the gladness that always comes from triumphant achievement. The sense of failure, even of partial failure, is depressing, but the sense of accomplishment brings uplift and inspiration, it is tonic to the soul.

In the World's Fair in Chicago in 1893, there was a picture representing a young artist who died before his painting was finished. There was deep pathos in the picture, for there was the suggestion of an incomplete life, of an unfinished task. But the picture was true to life, and therefore it made its strong appeal. Thousands of young people drop their brush and pencil before the picture is done. That is

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the tragedy of their lives. They do not arrive, they do not attain. Their sun goes down ere it is noon, and while the shadows are still falling to the west. Finish what you start, complete what you begin. Fulfill, or fill full the measure and mission of life.

It is a curious and not entirely meaningless fact that the states which have the best records as to child labor have ratified the Child Labor Amendment, while those that have the worst records have rejected it. The significance of this fact rests on one of the stock arguments against the Amendment, to the effect that wherever bad conditions are found the states concerned can be depended on to pass remedial legislation. Well, they can't!—The Christian Advocate.

The extra millions for the R. O. T. C. and other army and navy purposes stand out in sharp contrast to these figures about real education in America: 42,000 schools with grossly insufficient funds; hundreds of two-months a year schools; teachers' salaries for the whole country averaging \$58 a month; sixteen states with many salaries below \$20 a month. Billions for death; but for life, a pittance. What a civilization!—The Christian Advocate.

OBITUARY

PROF. A. H. LIST

Prof. A. H. List, 72, for 30 years a well-known resident of McKeesport, Pa., died Aug. 3 at his home on 5th Ave. Born at Lancaster, Pa., Oct. 28, 1862, a son of John F. and Lillie (Rittenhouse) List, he lost his sight when quite a young man, through an accident, but to a great extent overcame

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KATHERINE GERHART

that terrible handicap. He was a graduate of the Conservatory of Music of the School for the Blind, Philadelphia, and became an accomplished musician, a newspaper owner and editor, a leading member and officer of the Church, and active in many civic enterprises. Members of his family read to him newspapers and magazines and he was able to discuss many subjects with unusual intelligence and vigor. He was a charter member of St. Luke's Church, Braddock, Pa., and for many years had been actively associated with the First Church of McKeesport, representing this congregation at various times both at Synod and General Synod. Nine years ago, he suffered an attack of paralysis and has carried this additional handicap since that time. During the World War, Prof. List had a prominent part in the organization of the Home Remembrance Association, the object of which was to remember American boys in France with letters, gifts and newspapers from home.

He is survived by his wife, Elizabeth Ann (Williams); a daughter, Mrs. Lillie Herman, wife of Rev. A. J. Herman, Duquesne; 3 sons, Howard, T. R., and J. D. List, all of McKeesport; 4 grandchildren; and a brother, W. A. List of San Diego, Calif. Funeral services were conducted at the home of Rev. and Mrs. A. J. Herman in Duquesne, on Aug. 6, by his pastor, Rev. W. E. Reifsnyder, who was assisted by a former pastor, Rev. A. M. Billman, and by the son-in-law of Prof. List, Rev. A. J. Herman. Interment followed at Monongahela Cemetery, Braddock, Pa.

REV. JOHN L. CHATLOS (A Brother's Tribute)

It is with considerable hesitancy, yet with a grateful heart towards God that the undersigned writes this brief sketch of the life of one who has meant more to him than words can ever express.

It was in the fall of 1926 that Brother John resigned the last permanent charge of his ministry, Stone Creek, Ohio. This he was compelled to do because of a gen-

eral breakdown of his health. For years, perhaps much longer than he or his physicians were aware of, he had suffered with ulcers of the stomach. He and his family moved to Williston Park, N. Y., where his brother William, a building contractor, gave him employment in the beautiful out-of-doors in connection with the real estate development at Williston Park, L. I. Yet instead of his condition improving, it grew worse. During the summer of 1928, it became so serious that the physicians advised either an operation or going to Florida. Again William made it possible for John and his family to locate at Rockledge, Fla., where he assumed the supervision and care of a beautiful and fine orange grove along the Indian River, some 160 miles south of Jacksonville.

In the sunny south, with its citrus fruits, a carefully selected diet and God's richest blessings, John was permitted, humanly speaking, to regain his health and strength completely. He was now again able and glad to supply various pulpits in the community and often expressed his desire to enter the active ministry again.

Probably because of his regained robust health, which brought back a hearty appetite, he did not adhere strictly to his diet and thus on the beginning of Feb., 1935, he felt symptoms of his old ulcer trouble returning, which gradually grew worse in intensity, so that on Sunday, Apr. 7, the ulcers burst, causing 12 hemorrhages that day.

During these months of pain and suffering, he had lost much weight and strength, so naturally when the hemorrhages occurred, he did not expect to survive. Telegrams were sent to relatives and to his children at school, Paul, a senior in college at the Mission House, and Ruth, a freshman at the Practical Bible Training School, near Binghamton, N. Y. Brother William, knowing John's serious illness, was wonderfully led to visit John at this time. He left N. Y. by train on the Sunday morning John was taken with the hemorrhages to pay him a visit, encourage him and to talk matters over with him. He arrived Monday and naturally found John very weak; yet realizing the serious condition, they talked matters over very frankly and among other things, it was decided that if death should occur, his body was to be buried at Rockledge. Many sincere prayers were sent to the mercy seat of our Heavenly Father during these days and weeks in John's behalf and to the astonishment of the physicians and to the joy of the relatives and loved ones, he began to improve and regain his strength to the point where the physician said a few days before he passed away, "Well, if he continues to improve this way for two weeks more, he will be able to get out of bed alone." Because of his unexpected improvement, he told Paul to return to the Mission House to complete his course. Mother, also, who had been spending her winter months with John for the past several years, noticing the great improvement, returned north, escorted by Paul to New York on his return trip to the Mission House.

June 3, John's 58th birthday, was joyfully celebrated. Even some neighbors were invited to share the occasion. John, feeling so well and grateful, arranged a little program for the evening. All went along well until two days after his birthday, when suddenly, shortly after midnight, another hemorrhage occurred, which caused his death the afternoon of the same day, June 5, at 2.30 o'clock. He fell asleep peacefully in his Saviour and Lord, Whom he loved and served.

Paul completed his college course, received his diploma and tarried a few days at the Mission House to complete some work, when on June 5 he received the second telegram, urging him to come home at once. He and the undersigned met on the train at Jacksonville, Fla., while transferring for Rockledge, Friday morning, June 7, arriving at Rockledge at noon. Brother William, his daughter, Alice, and mother ar-

rived from N. Y. by auto Friday evening.

The funeral took place Sat. afternoon from the Presbyterian Church at Rockledge, where the family made their Church home, in charge of the newly elected pastor of that Church. The Rev. Mr. White, a Baptist minister, who knew brother well, preached the funeral sermon on the theme that brother had selected for himself, "Saved by Grace," and a combined choir sang very beautifully the three hymns that brother had selected for this purpose, namely, "Only a Sinner Saved by Grace" and "Have Thine Own Way, Lord." The ministers of the community acted as honorary pallbearers. The actual pallbearers were friends of the deceased. There was also a beautiful tribute of flowers, indicating the respect and love the deceased won among the folks during his sojourn in Florida. The family, consisting of the bereaved and faithful wife, Hulda (nee Brunner), and the five children, Paul, Ruth, Esther, Lydia and Marie, revealed the beautiful Christian spirit of submission to the will of our Heavenly Father.

During the last 9 years, mother, who is 80 years old, witnessed the burial of her youngest child, Edward, and now of her oldest child, John; she has also learned to say, "The Lord hath given, the Lord hath taken away, the name of the Lord be praised." With the mother there are still one sister, Mrs. Richard Knecht, of Trumbull, Conn., and two brothers, Wm. of Tenafly, N. J., and Rev. Rudolf, of West Hazleton, Pa., surviving the deceased.

The visiting relatives left Rockledge early Sunday morning, but before leaving, we had a little farewell service at the grave of the deceased loved one Saturday evening. The bereaved family is remaining at Rockledge, endeavoring to carry on with the grove until some other way is opened up. May our risen and exalted Saviour and Master prove His blessed promise unto them furthermore, "I will never leave thee nor forsake thee," and "Lo, I am with you always, even unto the end of the world."

John Louis Chatlos was born June 3, 1877, at Kassau-Hamor, Austria Hungary. In 1886, when he was 9 years old, the family came to the U. S., making Bridgeport, Conn., their home. Mother was a great factor in our Christian training. We linked up with the Reformed Church at Bridgeport, Conn. He was confirmed at the usual age by the late Rev. C. Brunner. John learned the moulding trade under the supervision of his father, working at this trade for some years. During these years he was very much interested in Church work, teaching in S. S. and helping wherever he could at the Church services. Having felt the call of God to enter the holy ministry, he entered the Mission House College at the age of 21, spending 8 years at the institution, graduating from the Seminary in 1906. He received a call from the Reformed Church at Rising Sun, Ind., which he accepted upon graduating from the Seminary. In the fall of the same year, Oct. 3, he entered the bonds of holy matrimony with Hulda Brunner, the oldest daughter of the home pastor. The union was blessed with six children, of whom all are living, excepting the first child, Hulda, who died at Rising Sun, Ind.

His pastorates were the following: Rising Sun, Ind., from July, 1906, to April, 1911; Wayne, Wis., from April, 1911, to Nov., 1923; Stone Creek, Ohio, from Nov., 1923, to June, 1926.

"Blessed are the dead which die in the Lord—their works do follow them." Rev. 14, 13.

"This is my story, to God be the glory,
I'm only a sinner saved by grace!"
Farewell, Brother John, till we meet again—meet at Jesus' feet.

—Rudolf.

GEORGE HENDERSON BARRY

George Henderson Barry, Newport, Pa., died suddenly while engaged in an outdoor athletic contest, on July 30, at the age of

42 years, 2 months and 4 days. He was baptized, received into communicant membership, and elected to the office of deacon in the Church of the Incarnation. His pastor, Rev. W. D. Mehrling, officiated at his funeral.

Christian, friend, patriot, councilman and business man—true, clean and noble—life was the better because he lived, and the worship of the sanctuary richer and fuller because he worshiped God there. He is survived by his widow, his aged mother, 7 brothers, 2 sisters, and a stepson.

MRS. CORA MAY PITNER

Mrs. Cora May (Blecher) Pitner, a member of Shiloh Church, Danville, Pa., for 51 years, died at her home in Riverside, Pa., July 28, 1935. She was the daughter of Hiram and Martha (Steiner) Blecher, born Oct. 15, 1869, in Cooper Township, Montour Co., Pa. She was baptized by Dr. John W. Steinmetz in April, 1870, and was confirmed April 11, 1884, by Dr. William C. Schaeffer. She was married Dec. 31, 1885, by Rev. Dr. A. J. Peters. Her husband, Oliver Pitner, died in 1922. After his death she was matron at the I. O. O. F. Orphanage at Sunbury for 4 years, when she became a matron in our Bethany Home, where she continued in the work she so much loved, caring for orphan children, until she was forced to retire because of ill health. She was called home, where she longed to be, after she could no longer continue the work of helping to care for the children of the Orphans' Home, in which she had her heart and soul. Funeral services were conducted by her pastor, Rev. Clark W. Heller, July 31, and she was buried in the I. O. O. F. cemetery at Danville, Pa. "For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

JOHN MITCHELL GARBRICK

The people of Bedford were greatly shocked and St. John's Church suffered a real loss in the sudden death, on Monday, July 15, of Prof. J. M. Garbrick.

Professor Garbrick came to Bedford in 1908 as principal of the high school. He and his wife at once identified themselves with St. John's Church and ever since that time he has been a faithful and helpful member. He served on the Consistory, as Superintendent of the S. S., and, at the time of his death, he was assistant Superintendent and the teacher of one of the adult classes. On Sunday, July 14, the Superintendent being absent, he acted as Superintendent and taught his class, remaining for the service of worship. The next morning he went to the hospital for a slight sinus operation which his most intimate friends did not know he contemplated. Apparently the operation was a success, and he was resting well, until about 2.30 P. M., when he collapsed, and although heroic efforts were resorted to, he passed on into the great beyond about 7.30 that evening. Always a lover and grower of beautiful flowers, almost every Sunday of the summer months the House of his God was made beautiful with a basket of blooms from his garden.

He was born in Center County, July 11, 1875. He attended Bellefonte Academy, Lock Haven Teachers College, and was graduated from Franklin and Marshall College in the class of 1904. For a number of years he has held the responsible position of assistant postmaster in Bedford.

Always of a quiet and retiring disposition, he made many friends who, together with his wife and two daughters, will greatly miss him.

His funeral service, very largely attended, was conducted by his pastor, Dr. J. Albert Eyler, in St. John's Church on Thursday afternoon, July 18. Interment was in the Bedford Cemetery, where members of F. & A. M. Lodge, No. 320, held impressive services at the grave. —E.